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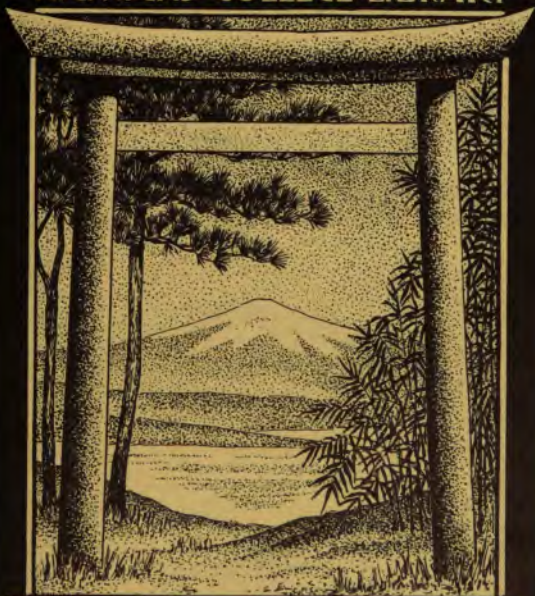
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HANDBOOK

OF

ENGLISH-JAPANESE

ETYMOLOGY.

BY

WILLIAM IMBRIE.

TŌKIYŌ:

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PREFACE.

Recent English Grammarians are coming to drop Orthography and Prosody as properly belonging elsewhere, and to treat Grammar as divided into Etymology and Syntax. It is in this sense that the term is employed in the present work : Etymology, the fellow of Syntax ; Grammatical Etymology, not Historical. As at first written, the book consisted entirely of classified sentences, prepared by the writer to serve him in rendering English into Japanese, and without a thought of their ever leaving his own table ; when, however, it was decided to publish them in the hope that they might prove helpful to others in their earlier studies, it appeared likely that the usefulness of the book would be increased by a change in its form. Accordingly, an outline of Etymology was sketched out, and as many of the sentences as seemed desirable inserted, in illustration of important words ranged under their respective Parts of Speech. This statement will explain the presence of so large a number of examples ; it is hoped also that it may afford a sufficient reason for certain blemishes in classification. The work being written from the English side, and with the design of helping the student to render ideas as they lie in an English mind, the author was able to find no title which better expressed his intention and method than the one adopted.

Transliteration is still a vexed question, no one of the systems yet proposed commanding universal acquiescence. Those desiring to consult the literature of the subject are referred to the In-

introduction to Hepburn's Dictionary, Aston's Grammar of the Written Language, a monograph by Mr. Bramsen, and to papers read before the Asiatic Society of Japan by Messrs. Satow and Dickens. After careful consideration, it was decided to adhere to Hepburn's system, merely changing *chiu* to *chū* for consistency's sake. Not to speak of its intrinsic merits, it is the system of the only Japanese-English Dictionary in the language; it is followed in the transliterated edition of the New Testament just published; and it has transpired that it would accord with the views of members of the Asiatic Society especially qualified to pronounce on the subject, if it should be adopted in the Transactions of the Society wherever a phonetic system is employed.

The writer takes great pleasure in acknowledging his indebtedness to the labors of others, especially those of Dr. Hepburn and Messrs. Satow and Aston; more than to any other is he under obligations to Mr. Ibuka Kajinosuke, but for whose patient work the book would probably never have been written.

Tōkiyō, September 1st, 1880.

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ENGLISH-JAPANESE ETYMOLOGY.

CHAPTER I.—THE SYLLABARY.

Instead of an alphabet, Japanese has a syllabary, two methods of arranging which obtain: the *Iroha*, so called from the first syllables of a verse into which it has been cast; and the *Go jū on*, or table of the Fifty Sounds. The latter is much the more scientific; and should be mastered as a key to Inflection and Agglutination.

As written in Japanese, certain of the syllables represent more than one sound, the changes in the consonantal element being indicated by the addition of diacritical marks. These variations will be found exhibited in the *Go jū on*.

It will be observed that the *Iroha* contains forty-eight syllables and the *Go jū on* fifty. The *n* of the former, however, is an addition; and the *e yi*, and second *u* of the latter have been inserted to make its series complete.

Iroha.

<i>i</i>	<i>ro</i>	<i>ha</i>	<i>ni</i>	<i>ho</i>	<i>he</i>	<i>to</i>	<i>chi</i>
<i>ri</i>	<i>nu</i>	<i>ru</i>	<i>wo</i>	<i>wa</i>	<i>ka</i>	<i>yo</i>	<i>ta</i>
<i>re</i>	<i>so</i>	<i>tsu</i>	<i>ne</i>	<i>na</i>	<i>ra</i>	<i>mu</i>	<i>u</i>
<i>i</i>	<i>no</i>	<i>o</i>	<i>ku</i>	<i>ya</i>	<i>ma</i>	<i>ke</i>	<i>fu</i>
<i>ko</i>	<i>ye</i>	<i>te</i>	<i>a</i>	<i>sa</i>	<i>ki</i>	<i>yu</i>	<i>me</i>
<i>mi</i>	<i>shi</i>	<i>ye</i>	<i>hi</i>	<i>mo</i>	<i>se</i>	<i>su</i>	<i>n</i>

Go jū on.

1	<i>a</i>	<i>i</i>	<i>u</i>	<i>e</i>	<i>o</i>
2	<i>ka</i>	<i>ki</i>	<i>ku</i>	<i>ke</i>	<i>ko</i>
	<i>ga</i>	<i>gi</i>	<i>gu</i>	<i>ge</i>	<i>go</i>
3	<i>sa</i>	<i>shi</i>	<i>su</i>	<i>se</i>	<i>so</i>
	<i>za</i>	<i>ji</i>	<i>dzu</i>	<i>ze</i>	<i>zo</i>
4	<i>ta</i>	<i>chi</i>	<i>tsu</i>	<i>te</i>	<i>to</i>
	<i>da</i>	<i>ji</i>	<i>dzu</i>	<i>de</i>	<i>do</i>
5	<i>na</i>	<i>ni</i>	<i>nu</i>	<i>ne</i>	<i>no</i>
6	<i>ha</i>	<i>hi</i>	<i>fu</i>	<i>he</i>	<i>ho</i>
	<i>ba</i>	<i>bi</i>	<i>bu</i>	<i>be</i>	<i>bo</i>
	<i>pa</i>	<i>pi</i>	<i>pu</i>	<i>pe</i>	<i>po</i>
7	<i>ma</i>	<i>mi</i>	<i>mu</i>	<i>me</i>	<i>mo</i>
8	<i>ya</i>	<i>yi</i>	<i>yu</i>	<i>ye</i>	<i>yo</i>
9	<i>ra</i>	<i>ri</i>	<i>ru</i>	<i>re</i>	<i>ro</i>
10	<i>wa</i>	<i>i</i>	<i>u</i>	<i>ye</i>	<i>wo</i>

CHAPTER II.—THE VERB.

I.—INFLECTION.

The Japanese Verb has four inflections, which may be termed Foundation Forms, since upon them is reared its entire structure. These are usually called the Negative Base, the Root, the Indicative Present and the Conditional Base. In the Spoken Language there are two Conjugations, and the following table exhibits the terminations of their respective Foundation Forms :—

	CONJ. I.			CONJ. II.		
Neg. Base	<i>a</i>	...	...	<i>e</i> or <i>i</i>
Root	<i>i</i>	...	...	<i>e</i> or <i>i</i>
Indic. Pres.	<i>u</i>	...	...	<i>eru</i> or <i>iru</i>
Cond. Base	<i>e</i>	...	...	<i>ere</i> or <i>ire</i>

Any one Foundation Form of a verb belonging to the First Conj. being known, the remaining three can be readily obtained from the *Go jū on*.

Forms ending in *ye*, or in *i* or *u* preceded by a vowel, are to be referred to No. 10, not to No. 1 or 8. *Kuru*—to come, *suru*—to do and the Honorific *masu* are irregular. A comparison of the following table with the *Go jū on* will make the above clear.

	NEG. BASE	ROOT	IND. PRES.	COND. BASE	
1					
2	<i>kika</i> <i>tsuga</i>	<i>kiki</i> <i>tsugi</i>	<i>kiku</i> <i>tsugu</i>	<i>kike</i> <i>tsuge</i>	hear join
8	<i>hanasa</i>	<i>hanashi</i>	<i>hanasu</i>	<i>hanase</i>	speak
4	<i>tata</i>	<i>tachi</i>	<i>tatsu</i>	<i>tate</i>	stand
5	<i>shina</i>	<i>shini</i>	<i>shinu</i>	<i>shine</i>	die
6	<i>asoba</i>	<i>asobi</i>	<i>asobu</i>	<i>asobe</i>	play
7	<i>yama</i>	<i>yami</i>	<i>yamu</i>	<i>yame</i>	cease
8					
9	<i>nara</i>	<i>nari</i>	<i>naru</i>	<i>nare</i>	become
10	<i>kawa</i> <i>iwa</i> <i>furuwa</i> <i>yatowa</i>	<i>kai</i> <i>ii</i> <i>furui</i> <i>yatoi</i>	<i>kau</i> <i>iu</i> <i>furuu</i> <i>yatou</i>	<i>kaye</i> <i>iye</i> <i>furuye</i> <i>yatoye</i>	buy say sift hire
	<i>ko</i> <i>se or shi</i> <i>mase</i>	<i>ki</i> <i>shi</i> <i>mashi</i>	<i>kuru</i> <i>suru</i> <i>masu</i>	<i>kure</i> <i>sure</i> <i>masure</i>	come do

The construction of Foundation Forms in the Second Conjugation presents little difficulty, the Neg. Base and Root being alike, and the Indic. Pres. and Cond. Base being formed by the simple addition of *ru* and *re*.

	NEG. BASE	ROOT	INDIC. PRES.	COND. BASE	
	FORMS IN <i>e</i> .				
1					
2	<i>ake</i>	<i>ake</i>	<i>akeru</i>	<i>akere</i>	open
	<i>age</i>	<i>age</i>	<i>ageru</i>	<i>agere</i>	raise
8	<i>shirase</i>	<i>shirase</i>	<i>shiraseru</i>	<i>shirasere</i>	tell
	<i>maze</i>	<i>maze</i>	<i>mazeru</i>	<i>mazere</i>	mix
4	<i>sute</i>	<i>sute</i>	<i>suteru</i>	<i>sutere</i>	throw away
	<i>de</i>	<i>de</i>	<i>deru</i>	<i>dere</i>	go out.
5	<i>ne</i>	<i>ne</i>	<i>neru</i>	<i>nere</i>	sleep
6	<i>tabe</i>	<i>tabe</i>	<i>taberu</i>	<i>tabere</i>	eat
7	<i>same</i>	<i>same</i>	<i>sameru</i>	<i>samere</i>	cool
8	<i>ye</i>	<i>ye</i>	<i>yeru</i>	<i>yere</i>	obtain
9	<i>ore</i>	<i>ore</i>	<i>oreru</i>	<i>orere</i>	break

NEG. BASE	ROOT	INDIC. PRES.	COND. BASE	
FORMS IN <i>i</i> .				
1 <i>i</i>	<i>i</i>	<i>iru</i>	<i>ire</i>	shoot
2 <i>ki</i>	<i>ki</i>	<i>kiru</i>	<i>kire</i>	wear
8 <i>anji</i>	<i>anji</i>	<i>anjiru</i>	<i>anjire</i>	be anxious
4 <i>haji</i>	<i>haji</i>	<i>hajiru</i>	<i>hajire</i>	be ashamed
5 <i>ni</i>	<i>ni</i>	<i>niru</i>	<i>nire</i>	resemble
6 <i>abi</i>	<i>abi</i>	<i>abiru</i>	<i>abire</i>	bathe
7 <i>mi</i>	<i>mi</i>	<i>miru</i>	<i>mire</i>	see
8				
9 <i>kari</i>	<i>kari</i>	<i>kariru</i>	<i>karire</i>	borrow
10 <i>i</i>	<i>i</i>	<i>iru</i>	<i>ire</i>	be

Certain verbs of the First Conjugation in which the Indic. Pres. ends in *ru*, are sometimes mistaken for verbs of the Second Conjugation, because the *ru* happens to be preceded by *e* or *i*. If the student will commit the annexed list and make it his habit to learn verbs by the Indic. Pres. rather than by the Root, he will have little further trouble with inflection, most verbs in *eru* and *iru*, excepting those in the list, belonging to the Second Conjugation.

<i>aseru</i>	hurry	<i>kajiru</i>	gnaw
<i>fuseru</i>	invert	<i>kiru</i>	cut
<i>heru</i>	diminish	<i>kishiru</i>	grate
<i>hineru</i>	twist	<i>magiru</i>	tack
<i>hoteru</i>	tingle	<i>majiru</i>	mingle
<i>kayeru</i>	return	<i>mushiru</i>	pluck
<i>shaberu</i>	gossip	<i>najiru</i>	rebuke
<i>suberu</i>	slip	<i>negiru</i>	cheapen
<i>chigiru</i>	tear off	<i>nejiru</i>	screw
<i>chiru</i>	scatter	<i>nigiru</i>	grasp
<i>hairu</i>	enter	<i>nonoshiru</i>	blaspheme
<i>hashiru</i>	run	<i>sayegiru</i>	hedge in
<i>hojiru</i>	pick out	<i>seme-iru</i>	invade
<i>ijiru</i>	meddle with	<i>shikujiru</i>	be discharged
<i>iru</i>	enter, need, parch	<i>shiru</i>	know
<i>kagiru</i>	be bounded	<i>soshiru</i>	backbite

II.—AGGLUTINATION.

Agglutination consists in the addition to Bases of independent words or particles. In many cases, however, time and use have suffered only a fragment of the original suffix to remain.

SEC. 1.—MOODS AND TENSES.

The Moods and Tenses of the Japanese Verb are formed, for the most part, by Agglutination:—

1. In both Conjugations, *te*, *ta*, *tara*, *tarō*, *tari*, *tai* and *taku-nai*, added to the Root, form the Participle, Indic. Past, Conditional Past, Probable Past, Frequentative, and the Affirmative and Negative of the Desiderative Adjective. In the Second Conjugation, *yo* or *ro* added to it forms the Imperative.

2. In both Conjugations, *nai* or *nu*, *nakatta* or *nanda*, *nakattara* or *nandara*, *nakattarō* or *nandarō*, *nakattari* or *nandari*, *nakereba* or *neba*, and *nakute*, *nai de*, *dzu*, *dzu ni* or *dzu ni shite*, added to the Neg. Base, form the Neg. of the Present, Past, Cond. Past, Prob. Past, Frequentative, Cond. Present and Participle. In the First Conjugation, *u* added to it and the *a-u* contracted into *ō*, forms the Future; in the Second, *yō* added forms the Future; and *mai*, the Fut. Neg.

3. In both Conjugations, *na* added to the Indic. Present, forms the Imperative Negative; in the First, *mai* added forms the Fut. Neg.

4. In both Conjugations, *ba* added to the Cond. Base forms the Cond. Pres. In the First, the Cond. Base and the Imperative are alike.

In the paradigms following, the lower forms are made up of the Root and the Honorific verb *masu*; they are more courteous than the upper ones. *Masu*, however, being without a Desid. Adj. of its own, a polite form of that part of the Verb is obtained by substituting for the simple adjective its adverbial form followed by *gozaimasu* (See VI. I. Sec. 1.)

PARADIGM OF THE FIRST CONJUGATION.			
<i>Korosu</i> —to kill.			
<i>Korosa</i>	<i>Koroshi</i>	<i>Korosu</i>	<i>Korose</i>
Root.....	<i>Koroshi</i>		
Participle	<i>Koroshite</i> <i>Koroshimashite</i>		Killing, having killed.
Indic. Past	<i>Koroshita</i> <i>Koroshimashita</i>		Killed, did kill, have killed.
Cond. Past	<i>Koroshitara</i> <i>Koroshimashitara</i>		If killed, should kill; when killed, kill.
Prob. Past	<i>Koroshitarō</i> <i>Koroshimashitarō</i>		Probably killed.

PARADIGM OF THE FIRST CONJUGATION (*continued*).

Frequentative...	<i>Koroshitari</i> <i>Koroshimashitari</i>	Killing.
Desid. Adj.....	<i>Koroshi</i> { <i>tai</i> <i>tō gozaimasu</i>	Wish to kill.
Desid. Adj. Neg.	<i>Koroshitaku</i> { <i>nai</i> <i>gozaimasenu</i>	Not wish to kill.
Neg. Base <i>Korosa</i>		
Indic. Pres.....	<i>Korosa</i> { <i>nai</i> <i>nu</i> <i>Koroshimasenu</i>	Do not, will not kill; have not killed.
Indic. Past.....	<i>Korosa</i> { <i>nakatta</i> <i>nanda</i> <i>Koroshimasenu deshita</i>	Did not kill.
Cond. Past.....	<i>Korosa</i> { <i>nakattara</i> <i>nandara</i> <i>Koroshimasenu deshitarā</i>	If did not, should not kill.
Prob. Past	<i>Korosa</i> { <i>nakattarō</i> <i>nandarō</i> <i>Koroshimasenu deshitarō</i>	Probably did not kill.

PARADIGM OF THE FIRST CONJUGATION (*continued*).

Frequentative....	<i>Korosa</i>	$\left\{ \begin{array}{l} \textit{nakattari} \\ \textit{nandari} \end{array} \right.$	Not killing.
Cond. Pres	$\left\{ \begin{array}{l} \textit{Korosa} \\ \textit{Kcroshimase} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{nakereba} \\ \textit{neba} \end{array} \right.$ $\left\{ \begin{array}{l} \textit{nu} \left\{ \begin{array}{l} \textit{kereba} \\ \textit{nara} \end{array} \right. \\ \textit{neba} \end{array} \right.$	If do not, will not kill; if have not killed.
Participle	$\left\{ \begin{array}{l} \textit{Korosa} \\ \textit{Koroshimase} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{nakute} \\ \textit{nai de} \\ \textit{dzu, dzu ni} \\ \textit{dzu ni shite} \end{array} \right.$ $\left\{ \begin{array}{l} \textit{nu de} \\ \textit{dzu} \\ \textit{dzu ni} \\ \textit{dzu ni shite} \end{array} \right.$	Not killing.
Future Affirm....	$\left\{ \begin{array}{l} \textit{Korosō} \text{ (} \textit{Korosa-u} \text{)} \\ \textit{Korosu darō} \\ \textit{Koroshimashō} \end{array} \right.$		Shall, will kill.

PARADIGM OF THE FIRST CONJUGATION (*concluded*).

Indic. Pres	$\left\{ \begin{array}{l} \textit{Korosu} \\ \textit{Koroshimasu} \end{array} \right.$	Kill.
Imper. Neg.....	<i>Korosuna</i>	Do not kill.
Future Neg.	$\left\{ \begin{array}{l} \textit{Korosumai} \\ \textit{Korosanai darō} \\ \textit{Koroshimasumai} \end{array} \right.$	Probably will not kill.
Cond. Base.....	<i>Korose</i>	
Cond. Pres	$\left\{ \begin{array}{l} \textit{Koroseba} \\ \textit{Koroshimasureba} \end{array} \right.$	If kill, if will kill.
Imperative	$\left\{ \begin{array}{l} \textit{Korose} \\ \textit{Koroshima} \left\{ \begin{array}{l} \textit{se} \\ \textit{shi} \end{array} \right. \end{array} \right.$	Kill.

PARADIGM OF THE SECOND CONJUGATION NO. I.

Akeru—to open.*Ake**Ake**Akeru**Akere*Root *Ake*

Participle	{	<i>Akete</i>	Opening, having opened
		<i>Akemashite</i>	

Indic. Past	{	<i>Aketa</i>	Opened, did open, have opened.
		<i>Akemashita</i>	

Cond. Past	{	<i>Aketara</i>	If opened, should open ; when opened, open.
		<i>Akemashitara</i>	

Prob. Past	{	<i>Aketarō</i>	Probably opened.
		<i>Akemashitarō</i>	

Frequentative...	{	<i>Aketari</i>	Opening.
		<i>Akemashitari</i>	

Desid. Adj.....	<i>Ake</i> {	<i>tai</i>	Wish to open.
		<i>tō gozaimasu</i>	

Desid. Adj. Neg.	<i>Aketaku</i> {	<i>nai</i>	Not wish to open.
		<i>gozaimasenu</i>	

PARADIGM OF THE SECOND CONJUGATION NO. I. (*continued*).

Imperative.....	$\left\{ \begin{array}{l} Ake \left\{ \begin{array}{l} ro \\ yo \end{array} \right. \\ Akema \left\{ \begin{array}{l} se \\ shi \end{array} \right. \end{array} \right.$	Open.
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Neg. Base *Ake*

Indic. Pres.....	$\left\{ \begin{array}{l} Ake \left\{ \begin{array}{l} nai \\ nu \end{array} \right. \\ Akemasenu \end{array} \right.$	Do not, will not open; have not opened.
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Indic. Past	$\left\{ \begin{array}{l} Ake \left\{ \begin{array}{l} nakatta \\ nanda \end{array} \right. \\ Akemasenu deshita \end{array} \right.$	Did not open.
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Cond. Past	$\left\{ \begin{array}{l} Ake \left\{ \begin{array}{l} nakattara \\ nandara \end{array} \right. \\ Akemasenu deshitarā \end{array} \right.$	If did not, should not open.
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Prob. Past	$\left\{ \begin{array}{l} Ake \left\{ \begin{array}{l} nakattarō \\ nandarō \end{array} \right. \\ Akemasenu deshitarō \end{array} \right.$	Probably did not open.
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PARADIGM OF THE SECOND CONJUGATION NO. I. (*concluded*).

Indic. Pres.....	{ <i>Akeru</i> <i>Akemasu</i>	Open.
Imper. Neg. ...	<i>Akeruna</i>	Do not open.
Cond. Base.....	<i>Akere</i>	
Cond. Pres.....	{ <i>Akereba</i> <i>Akemasureba</i>	If open, if will open.

PARADIGM OF THE SECOND CONJUGATION.—NO. II.

<i>Miru</i> —to see			
<i>Mi</i>	<i>Mi</i>	<i>Miru</i>	<i>Mire</i>
Root	<i>Mi</i>		
Participle	{ <i>Mite</i> <i>Mimashite</i>	Seeing, having seen.	
Indic. Past.....	{ <i>Mita</i> <i>Mimashita</i>	Saw, did see, have seen.	
Cond. Past.....	{ <i>Mitara</i> <i>Mimashitara</i>	If saw, should see; when saw, see.	

PARADIGM OF THE SECOND CONJUGATION NO. II. (*continued*).

Prob. Past	$\left\{ \begin{array}{l} \text{Mitarō} \\ \text{Mimashitarō} \end{array} \right.$	Probably saw.
Frequentative...	$\left\{ \begin{array}{l} \text{Mitari} \\ \text{Mimashitari} \end{array} \right.$	Seeing.
Desid. Adj.	$\text{Mi} \left\{ \begin{array}{l} \text{tai} \\ \text{tō gozaimasu} \end{array} \right.$	Wish to see.
Desid. Adj. Neg.	$\text{Mitaku} \left\{ \begin{array}{l} \text{nai} \\ \text{gozaimasenu} \end{array} \right.$	Not wish to see.
Imperative	$\left\{ \begin{array}{l} \text{Mi} \left\{ \begin{array}{l} \text{ro} \\ \text{yo} \end{array} \right. \\ \text{Mima} \left\{ \begin{array}{l} \text{se} \\ \text{shi} \end{array} \right. \end{array} \right.$	See.
Neg. Base	Mi	
Indic. Pres.	$\left\{ \begin{array}{l} \text{Mi} \left\{ \begin{array}{l} \text{nai} \\ \text{nu} \end{array} \right. \\ \text{Mimasenu} \end{array} \right.$	Do not, will not see; have not seen.

PARADIGM OF THE SECOND CONJUGATION NO. II. (*continued*).

Indic. Past.....	$\left\{ \begin{array}{l} \text{Mi } \left\{ \begin{array}{l} \text{nakatta} \\ \text{nanda} \end{array} \right. \\ \text{Mimasenu deshita} \end{array} \right.$	Did not see.
Cond. Past.....	$\left\{ \begin{array}{l} \text{Mi } \left\{ \begin{array}{l} \text{nakattara} \\ \text{nandara} \end{array} \right. \\ \text{Mimasenu deshitara} \end{array} \right.$	If did not, should not see.
Prob. Past	$\left\{ \begin{array}{l} \text{Mi } \left\{ \begin{array}{l} \text{nakattarō} \\ \text{nandarō} \end{array} \right. \\ \text{Mimasenu deshitarō} \end{array} \right.$	Probably did not see.
Frequentative ...	$\text{Mi } \left\{ \begin{array}{l} \text{nakattari} \\ \text{nandari} \end{array} \right.$	Not seeing.
Cond. Pres.....	$\left\{ \begin{array}{l} \text{Mi } \left\{ \begin{array}{l} \text{nakereba} \\ \text{neba} \end{array} \right. \\ \text{Mimase } \left\{ \begin{array}{l} \text{nu } \left\{ \begin{array}{l} \text{kereba} \\ \text{nara} \end{array} \right. \\ \text{neba} \end{array} \right. \end{array} \right.$	If do not, will not see; if have not seen.

PARADIGM OF THE SECOND CONJUGATION NO. II. (*concluded*).

Participle	$\left\{ \begin{array}{l} \text{Mi} \left\{ \begin{array}{l} \text{nakute} \\ \text{nai de} \\ \text{dzu, dzu ni} \\ \text{dzu ni shite} \end{array} \right. \\ \text{Mimase} \left\{ \begin{array}{l} \text{nu de} \\ \text{dzu} \\ \text{dzu ni} \\ \text{dzu ni shite} \end{array} \right. \end{array} \right.$	Not seeing, having seen.
Future	$\left\{ \begin{array}{l} \text{Mimai} \\ \text{Mimasumai} \end{array} \right.$	Probably will not see.
Future Affirm....	$\left\{ \begin{array}{l} \text{Miyō} \\ \text{Mimashō} \end{array} \right.$	Shall, will see.
Indic. Pres.....	$\left\{ \begin{array}{l} \text{Miru} \\ \text{Mimasu} \end{array} \right.$	See.
Imper. Neg. ...	<i>Miruna</i>	Do not see.
Cond. Base.....	<i>Mire</i>	
Cond. Pres.....	$\left\{ \begin{array}{l} \text{Mireba} \\ \text{Mimasureba} \end{array} \right.$	If see, if will see.

SEC. 2.—LETTER CHANGES.

When the suffixes *te*, *ta*, *tara*, *tarō* and *tari*, are added to Roots of the First Conjugation ending in *ki*, *gi*, *ni*, *bi*, *mi*, *chi*, *ri*, or *i* preceded by a vowel, the following Letter Changes take place:—

<i>kite</i>	<i>kita</i>	<i>kitara</i>	etc.	become	<i>ite</i>	<i>ita</i>	<i>itara</i>	etc.	
<i>gite</i>	<i>gita</i>	<i>gitara</i>	etc.	become	<i>ide</i>	<i>ida</i>	<i>idara</i>	etc.	
<i>nite</i>	<i>nita</i>	<i>nitara</i>	etc.	}	become	<i>nde</i>	<i>nda</i>	<i>ndara</i>	etc.
<i>bite</i>	<i>bita</i>	<i>bitara</i>	etc.						
<i>mite</i>	<i>mita</i>	<i>mitara</i>	etc.						
<i>chite</i>	<i>chita</i>	<i>chitara</i>	etc.	}	become	<i>tte</i>	<i>tta</i>	<i>ttara</i>	etc.
<i>rite</i>	<i>rita</i>	<i>ritara</i>	etc.						
<i>aite</i>	<i>aita</i>	<i>aitara</i>	etc.	become	{	<i>atte</i>	<i>atta</i>	<i>attara</i>	etc.
						<i>ōte</i>	<i>ōta</i>	<i>ōtara</i>	etc.
<i>iite</i>	<i>iita</i>	<i>iitara</i>	etc.	become	{	<i>itte</i>	<i>itta</i>	<i>ittara</i>	etc.
						<i>iute</i>	<i>iuta</i>	<i>iutara</i>	etc.
<i>uite</i>	<i>uita</i>	<i>uitara</i>	etc.	become	{	<i>utte</i>	<i>utta</i>	<i>uttara</i>	etc.
						<i>ūte</i>	<i>ūta</i>	<i>ūtara</i>	etc.
<i>oite</i>	<i>oita</i>	<i>oitara</i>	etc.	become	{	<i>otte</i>	<i>otta</i>	<i>ottara</i>	etc.
						<i>ōte</i>	<i>ōta</i>	<i>ōtara</i>	etc.

TABLE OF VERBS EXHIBITING LETTER CHANGES.

<i>kakite</i>	<i>kakita</i>	<i>kakitara</i>	write
<i>kaite</i>	<i>kaita</i>	<i>kaitara</i>	
<i>kikite</i>	<i>kikita</i>	<i>kikitara</i>	hear
<i>kiite</i>	<i>kiita</i>	<i>kiitara</i>	
<i>tsukite</i>	<i>tsukita</i>	<i>tsukitara</i>	arrive
<i>tsuite</i>	<i>tsuita</i>	<i>tsuitara</i>	
<i>manekite</i>	<i>manekita</i>	<i>manekitara</i>	invite
<i>maneite</i>	<i>maneita</i>	<i>maneitara</i>	
<i>okite</i>	<i>okita</i>	<i>okitara</i>	put
<i>oite</i>	<i>oita</i>	<i>oitara</i>	
<i>sawagite</i>	<i>sawagita</i>	<i>sawagitara</i>	be excited
<i>sawaide</i>	<i>sawaida</i>	<i>sawaidara</i>	
<i>tsugite</i>	<i>tsugita</i>	<i>tsugitara</i>	join
<i>tsuide</i>	<i>tsuida</i>	<i>tsuidara</i>	
<i>kogite</i>	<i>kogita</i>	<i>kogitara</i>	row
<i>koide</i>	<i>koida</i>	<i>koidara</i>	
<i>shinite</i>	<i>shinita</i>	<i>shinitara</i>	die
<i>shinde</i>	<i>shinda</i>	<i>shindara</i>	
<i>manabite</i>	<i>manabita</i>	<i>manabitara</i>	learn
<i>manande</i>	<i>manandi</i>	<i>manandara</i>	
<i>musubite</i>	<i>musubita</i>	<i>musubitara</i>	tie
<i>musunde</i>	<i>musunda</i>	<i>musundara</i>	

TABLE OF VERBS EXHIBITING LETTER CHANGES (*continued*).

<i>musebite</i>	<i>musebita</i>	<i>musebitara</i>	choke
<i>musende</i>	<i>musenda</i>	<i>musendara</i>	
<i>asobite</i>	<i>asobita</i>	<i>asobitara</i>	play
<i>asonde</i>	<i>asonda</i>	<i>asondara</i>	
<i>yamite</i>	<i>yamita</i>	<i>yamitara</i>	cease
<i>yande</i>	<i>yanda</i>	<i>yandara</i>	
<i>tanoshimite</i>	<i>tanoshimita</i>	<i>tanoshimitara</i>	be happy
<i>tanoshinde</i>	<i>tanoshinda</i>	<i>tanoshindara</i>	
<i>nusumite</i>	<i>nusumita</i>	<i>nusumitara</i>	steal
<i>nusunde</i>	<i>nusunda</i>	<i>nusundara</i>	
<i>awaremite</i>	<i>awaremita</i>	<i>awaremitara</i>	pity
<i>awarende</i>	<i>awarenda</i>	<i>awarendara</i>	
<i>tanomite</i>	<i>tanomita</i>	<i>tanomitara</i>	request
<i>tanonde</i>	<i>tanonda</i>	<i>tanondara</i>	
<i>tachite</i>	<i>tachita</i>	<i>tachitara</i>	stand
<i>tatte</i>	<i>tatta</i>	<i>tattara</i>	
<i>buchite</i>	<i>buchita</i>	<i>buchitara</i>	strike
<i>butte</i>	<i>butta</i>	<i>buttara</i>	
<i>mochite</i>	<i>mochita</i>	<i>mochitara</i>	hold
<i>motte</i>	<i>motta</i>	<i>mottara</i>	
<i>narite</i>	<i>narita</i>	<i>naritara</i>	become
<i>natte</i>	<i>natta</i>	<i>nattara</i>	
<i>shirite</i>	<i>shirita</i>	<i>shiritara</i>	know
<i>shitte</i>	<i>shitta</i>	<i>shittara</i>	

TABLE OF VERBS EXHIBITING LETTER CHANGES (*concluded*).

<i>urite</i>	<i>urita</i>	<i>uritara</i>	sell
<i>utte</i>	<i>utta</i>	<i>uttara</i>	
<i>herite</i>	<i>herita</i>	<i>heritara</i>	diminish
<i>hette</i>	<i>hetta</i>	<i>hettara</i>	
<i>norite</i>	<i>norita</i>	<i>noritara</i>	ride
<i>notte</i>	<i>notta</i>	<i>nottara</i>	
<i>sumaite</i>	<i>sumaita</i>	<i>sumaitara</i>	reside
{ <i>sumatte</i>	<i>sumatta</i>	<i>sumattara</i>	
{ <i>sumōte</i>	<i>sumōta</i>	<i>sumōtara</i>	
<i>iite</i>	<i>iita</i>	<i>iitara</i>	say
{ <i>itte</i>	<i>itta</i>	<i>ittara</i>	
{ <i>iute</i>	<i>iuta</i>	<i>iutara</i>	
<i>nuite</i>	<i>nuita</i>	<i>nuitara</i>	sew
{ <i>nutte</i>	<i>nutta</i>	<i>nuttara</i>	
{ <i>nūte</i>	<i>nūta</i>	<i>nūtara</i>	
<i>yatoite</i>	<i>yatoita</i>	<i>yatoitara</i>	hire
{ <i>yatotte</i>	<i>yatotta</i>	<i>yatottara</i>	
{ <i>yatōte</i>	<i>yatōta</i>	<i>yatōtara</i>	

Iku—to go, is abnormal; *ikite*, etc., becoming *itte*, etc., not *iite*, etc.

SEC. 3.—VOICES.

1. The Passive:—Verbs of the First Conjugation form the Passive Voice by adding *reru* to the Neg. Base, which might thus be called the Voice Base; those of the Second, as well as *suru* and *kuru*, by adding *rareru*.

2. The Potential:—The Passive does service as a Potential also. Most verbs of the First Conjugation and a few of the Second, have besides a form in *eru* (or *yeru*). In many cases, the two forms are used without any appreciable difference in meaning; when, however, they do differ, the Passive is used of ability as regards law, duty, propriety, permission, willingness, feeling, of 'moral' ability—'may' as opposed to 'can'. The form in *eru* expresses absolute or 'physical' ability—the strict 'can'. *Ureru*, e.g., means 'can sell,' because some one wants to buy; *urareru*, because the party is at liberty to sell, or willing to do so at the price offered. *Kikoyeru* and *kikareru* both signify 'can hear'; *kikoyeru*, however, means either that the sound is audible, or that the person has good ears; *kikareru*, that the matter is no secret, or that one has time, inclination, etc., to listen. In like manner, while *miyeru* declares that the object is visible or that the person has sight; *mirareru* asserts that there is no reason for concealment, or that one has time to look or no objection to doing so. (For examples, see especially, Chap. II. v. Sec. 6.)

3. The Causative:—Verbs of the First Conjugation form the Causative Voice by adding *seru*; those of the Second, as also *kuru*, *saseru* to the Neg. Base. The Causative of *suru* is *saseru*.

Verbs in these voices all belong to the Second Conj. in *eru*.

It being thought more polite to say that one is able to do a thing, or that he causes a thing to be done, than that he does it, the Potential and Causative Voices are sometimes used instead of the Active, merely for the sake of courtesy.

TABLE EXHIBITING THE FORMATION OF THE PASSIVE, POTENTIAL AND CAUSATIVE VOICES.

NEG. BASE.		PASSIVE.	POTENTIAL.	CAUSATIVE.
FIRST CONJUGATION.				
<i>ika</i>			{ <i>ikareru</i> <i>ikeru</i>	<i>ikaseru</i> go
<i>kika</i>	<i>kikareru</i>		{ <i>kikareru</i> <i>kikoyeru</i>	<i>kikaseru</i> hear
<i>tsuga</i>			{ <i>tsugareru</i> <i>tsugeru</i>	<i>tsugaseru</i> join
<i>korosa</i>	<i>korosareru</i>		{ <i>korosareru</i> <i>koroseru</i>	<i>korosaseru</i> kill
<i>buta</i>	<i>butareru</i>		{ <i>butareru</i> <i>buteru</i>	<i>butaseru</i> strike
<i>shina</i>			{ <i>shinareru</i> <i>shineru</i>	<i>shinaseru</i> die
<i>musuba</i>			{ <i>musubareru</i> <i>musuberu</i>	<i>musubaseru</i> tie
<i>yoma</i>	<i>yomareru</i>		{ <i>yomareru</i> <i>yomeru</i>	<i>yomaseru</i> read
<i>kira</i>	<i>kirareru</i>		{ <i>kirareru</i> <i>kireru</i>	<i>kiraseru</i> cut

TABLE EXHIBITING THE FORMATION OF THE PASSIVE, POTENTIAL
AND CAUSATIVE VOICES (*continued*).

<i>ura</i>	<i>urareru</i>	$\left\{ \begin{array}{l} \text{urareru} \\ \text{ureru} \end{array} \right.$	<i>uraseru</i>	sell
<i>kawa</i>		$\left\{ \begin{array}{l} \text{kawareru} \\ \text{kayeru} \end{array} \right.$	<i>kawaseru</i>	buy
<i>iwa</i>	<i>iwareru</i>	$\left\{ \begin{array}{l} \text{iwareru} \\ \text{iyeru} \end{array} \right.$	<i>iwaseru</i>	say
<i>nuwa</i>	<i>nuwareru</i>	$\left\{ \begin{array}{l} \text{nuwareru} \\ \text{nuyeru} \end{array} \right.$	<i>nuwaseru</i>	sew
<i>omowa</i>	<i>omowareru</i>	$\left\{ \begin{array}{l} \text{omowareru} \\ \text{omoyeru} \end{array} \right.$	<i>omowaseru</i>	think
SECOND CONJUGATION.				
<i>ye</i>		<i>yerareru</i>	<i>yesaseru</i>	obtain
<i>ake</i>		<i>akerareru</i>	<i>akesaseru</i>	open
<i>shirase</i>		<i>shiraserareru</i>	<i>shirasesaseru</i>	tell
<i>sute</i>	<i>suterareru</i>	<i>suterareru</i>	<i>sutesaseru</i>	throw away
<i>tabe</i>	<i>taberareru</i>	<i>taberareru</i>	<i>tabesaseru</i>	eat

TABLE EXHIBITING THE FORMATION OF THE PASSIVE, POTENTIAL AND CAUSATIVE VOICES (*concluded*).

<i>abi</i>		<i>abirareru</i>	<i>abisaseru</i>	bathe
<i>mi</i>	<i>mirareru</i>	{ <i>mirareru</i> <i>miyeru</i>	<i>misaseru</i>	see
<i>kari</i>	<i>karirareru</i>	<i>karirareru</i>	<i>karisaseru</i>	borrow
<i>se</i>	<i>serareru</i>	<i>serareru</i>	<i>saseru</i>	do
<i>ko</i>		{ <i>korareru</i> <i>koreru</i>	<i>kosaseru</i>	come

III.—TRANSITIVE AND INTRANSITIVE FORMS.

SEC. 1.

In English, it often happens that the same verb is both transitive and intransitive; in Japanese, such verbs have usually only the stem in common. In some cases, the Intransitive belongs to the First Conjugation and the Transitive to the Second, and vice versa; in others, the Transitive is a species of Causative. The following list comprises most in common use.

INTRANSITIVE.	TRANSITIVE.	
I. CONJ.	II. CONJ.	
<i>aku</i>	<i>akeru</i>	open
<i>itamu</i>	<i>itameru</i>	hurt
<i>katamuku</i>	<i>katamukeru</i>	tilt

<i>shidzumu</i>	<i>shidzumeru</i>	sink
<i>sorou</i>	<i>soroyeru</i>	match
<i>susumu</i>	<i>susumeru</i>	advance
<i>tsudzuku</i>	<i>tsudzukeru</i>	continue
<i>ukabu</i>	<i>ukaberu</i>	float
<i>yamu</i>	<i>yameru</i>	cease
<i>aratamaru</i>	<i>aratameru</i>	amend
<i>atsumaru</i>	<i>atsumeru</i>	collect
<i>chijimaru</i>	<i>chijimeru</i>	contract
<i>hajimaru</i>	<i>hajimeru</i>	begin
<i>hayamaru</i>	<i>hayameru</i>	hasten (a result)
<i>hikkakaru</i>	<i>hikkakeru</i>	hitch
<i>hirogaru</i>	<i>hirogeru</i>	widen
<i>kakaru</i>	<i>kakeru</i>	hang (on)
<i>kasamaru</i>	<i>kasameru</i>	double
<i>kawaru</i>	<i>kayeru</i>	change
<i>mazaru</i>	<i>mazeru</i>	mix
<i>oka ni agaru</i>	<i>oka ni ageru</i>	land
<i>sagaru</i>	<i>sageru</i>	lower
<i>tamaru</i>	<i>tameru</i>	accumulate
<i>todomaru</i>	<i>todomeru</i>	stop
<i>tomaru</i>	<i>tomeru</i>	"
<i>wakaru</i>	<i>wakeru</i>	divide

I. CONJ. CAUSATIVE.

<i>chiru</i>	<i>chirasu</i>	scatter
<i>fururu</i>	<i>furasu</i>	swing to and fro
<i>hashagu</i>	<i>hashagasu</i>	dry
<i>heru</i>	<i>herasu</i> or <i>hesu</i>	diminish

<i>isogu</i>	<i>isogasu</i>	hurry
<i>kawaku</i>	<i>kawakasu</i>	dry
<i>korobu</i>	<i>korobasu</i>	tumble
<i>kusaru</i>	<i>kusarasu</i>	rot
<i>meguru</i>	<i>megurasu</i>	revolve
<i>naru</i>	<i>narasu</i>	ring
<i>soru</i>	<i>sorasu</i>	warp
<i>suberu</i>	<i>suberasu</i>	slide
<i>tsumadzuku</i>	<i>tsumadzukasu</i>	trip
<i>ugoku</i>	<i>ugokasu</i>	move
<i>waku</i>	<i>wakasu</i>	boil (water)
<i>hitaru</i>	<i>hitasu</i>	soak
<i>iburu</i>	<i>ibusu</i>	smoke
<i>kayeru</i>	<i>kayesu</i>	return
<i>mawaru</i>	<i>mawasu</i>	revolve
<i>modoru</i>	<i>modosu</i>	return
<i>naoru</i>	<i>naosu</i>	heal
<i>okoru</i>	<i>okosu</i>	originate
<i>utsuru</i>	<i>utsusu</i>	move (change place)

II. CONJ.

I. CONJ.

<i>hodokeru</i>	<i>hodoku</i>	untie
<i>kudakeru</i>	<i>kudaku</i>	break
<i>nejireru</i>	<i>nejiru</i>	twist
<i>oreru</i>	<i>oru</i>	break (long thing)
<i>sakeru</i>	<i>saku</i>	burst
<i>sureru</i>	<i>suru</i>	chafe, rub
<i>wareru</i>	<i>waru</i>	divide
<i>yabureru</i>	<i>yaburu</i>	burst (of clothes)
<i>yakeru</i>	<i>yaku</i>	burn, bake

I. CONJ. CAUSATIVE.

<i>fukureru</i>	<i>fukurasu</i>	swell
<i>fuyakeru</i>	<i>fuyakasu</i>	"
<i>fuyeru</i>	<i>fuyasu</i>	multiply
<i>haneru</i>	<i>hanasu</i>	explode
<i>hiyeru</i>	<i>hiyasu</i>	cool
<i>jireru</i>	<i>jirasu</i>	fret
<i>kogeru</i>	<i>kogasu</i>	scorch
<i>sameru</i>	<i>samasu</i>	cool
<i>tareru</i>	<i>tarasu</i>	drop (of liquid)
<i>tokeru</i>	<i>tokasu</i>	melt
<i>yureru</i>	<i>yurasu</i>	rock
<i>nobiru</i>	<i>nobasu</i>	lengthen
<i>kakureru</i>	<i>kakusu</i>	hide
<i>koboreru</i>	<i>kobosu</i>	spill
<i>konaneru</i>	<i>konasu</i>	digest
<i>kowareru</i>	<i>kowasu</i>	break

SEC. 2.

A considerable number of English Passives are rendered into Japanese by Intransitives. It should be borne in mind, however, that these Intransitives are not in the Passive Voice, and are not to accompany *ni* with the agent, which requires instead the Passive of the corresponding Transitive.

The ship sank, but the sailors were saved. *Fune wa shidzunda ga sendō wa tasu-katta.*

The passengers were all saved by the sailors. *Nori-kiyaku wa mina sendō ni tasu-kerareta.*

The dog barked and the children *Inu wa hoyete kodomo ga odoroit.*
were frightened.

The children were frightened by the *Kodomo wa inu ni odorokasareta.*
dog.

Kodomo wa inu ni odoroit., would mean 'the children were frightened at the dog.' *Ni makeru* is another apparent exception, really signifying 'yield to' rather than 'defeated by.'

ENGLISH PASSIVES RENDERED BY INTRANSITIVES.

I. CONJ.	TO BE	TO	TRANSITIVE.
<i>itamu</i>	injured	injure	<i>itameru</i>
<i>hamaru</i>	hoaxed	hoax	<i>hameru</i>
<i>kimaru</i>	decided	decide	<i>kimeru</i>
<i>sadamaru</i>	"	"	<i>sadameru</i>
<i>sonawaru</i>	furnished with	furnish with	<i>sonayeru</i>
<i>tasukaru</i>	saved	save	<i>tasukeru</i>
<i>tōzakarū</i>	estranged	estrange	<i>tōzakeru</i>
<i>tsumaru</i>	choked up	choke up	<i>tsumeru</i>
<i>odoroku</i>	frightened	frighten	<i>odorokasu</i>
<i>sawagu</i>	excited	excite	<i>sawagasu</i>
<i>sumu</i>	ended	end	<i>sumasu</i>
<i>yorokobu</i>	delighted	delight	<i>yorokobasu</i>
<i>hakadoru</i>	expedited	expedite	<i>hakadoraseru</i>
<i>hataraku</i>	inflected	inflect	<i>hatarakaseru</i>
<i>komaru</i>	embarrassed, per- plexed, incom- moded	embarrass, etc.	<i>komaraseru</i>
<i>magotsuku</i>	bewildered	bewilder	<i>magotsukaseru</i>
<i>todokōru</i>	delayed	delay	<i>todokōraseru</i>

ENGLISH PASSIVES RENDERED BY INTRANSITIVES (*continued*).

<i>bikkuri suru</i>	astonished	astonish	<i>bikkuri saseru</i>
<i>hasen suru</i>	wrecked (of a ship)	wreck	
<i>hasen ni au</i>	wrecked (of a person)	"	
<i>heikō suru</i>	convinced	convince	<i>heikō saseru</i>
<i>hiki suru</i>	biased	bias	<i>hiki saseru</i>
<i>hiyōban suru</i>	reported		
<i>nanjū suru</i>	distressed	distress	<i>nanjū saseru</i>
<i>abekobe ni naru</i>	inverted	invert	<i>abekobe ni suru</i>
<i>sakasama ni naru</i>	"	"	<i>sakasama ni suru</i>
<i>sewa ni naru</i>	obliged	oblige	<i>sewa wo suru</i>
<i>abunaku naru</i>	endangered	endanger	<i>abunaku suru</i>

II. CONJ.

<i>deru</i>	derived		
<i>dekiru</i>	done		
<i>hirakeru</i>	civilized	civilize	<i>hiraku</i>
<i>migakeru</i>	polished	polish	<i>migaku</i>
<i>yakeru</i>	burned	burn	<i>yaku</i>
<i>horobiru</i>	destroyed	destroy	<i>horobosu</i>
<i>makeru</i>	defeated	defeat	<i>makasu</i>
<i>moreru</i>	omitted	omit	<i>morasu</i>
<i>nukeru</i>	"	"	<i>nukosu</i>
<i>ochiru</i>	"	"	<i>otosu</i>
<i>tsukiru</i>	exhausted	exhaust	<i>tsukusu</i>
<i>yogoreru</i>	soiled	soil	<i>yogosu</i>
<i>yureru</i>	pardoned	pardon	<i>yurusu</i>

ENGLISH PASSIVES RENDERED BY INTRANSITIVES (*concluded*).

<i>kutabireru</i>	fatigued	fatigue	<i>kutabirakasu</i>
<i>tsukareru</i>	"	"	<i>tsukarakasu</i>
<i>awateru</i>	flurried	flurry	<i>awatesaseru</i>
<i>katsuyeru</i>	famished	famish	<i>katsuyesaseru</i>
<i>kogoyeru</i>	benumbed	benumb	<i>kogoyesaseru</i>
<i>osoreru</i>	afraid	make afraid	<i>osoresaseru</i>

IV.—THE VERB TO BE.

There are three verbs in Japanese signifying to 'be'—*aru*, *oru* and *iru*. Excepting the Future *arumai*, the Negative forms of *aru* are not in use, their places being supplied by the Moods and Tenses of the Negative Adjective *nai*. (See VI. I. Sec. 1.) *Oru* and *iru* are synonyms, belonging respectively to the First and the Second Conjugation.

1. Employed independently—not as Auxiliaries—*aru* is used of inanimate things; *oru* and *iru* of animate, excepting in connection with Relative Clauses.

2. Followed by a Noun or Pronoun as a Predicate, to 'be' is rendered by *de aru*, often contracted *da*.

3. Equivalent to 'become', to 'be' is rendered by *naru*.

4. Followed by an Adjective as a Predicate—See VI. Sec. 1.

Gozaru is more courteous than *aru*, and *oide nasaru* or *irassharu* more so than *oru* or *iru*. *De gozaimasu*, contracted from *de gozarimasu*, is still further familiarly shortened into *desu*. The idiomatic English 'there' has no equivalent in Japanese; neither has the idiomatic 'it.'

1.

- There are some very pretty views about Kiga. *Kiga no kinjo ni wa yohodo keshiki no yoi tokoro ga aru.*
- How many houses do you suppose there are in Tōkiyō? *Tōkiyō jū ni iye ga nan gen arimashō.*
- I don't think there is any telegraph office at Hakone. *Hakone ni wa denshin kiyoku ga arimasumai.*
- Is there only one kind of Japanese dog? *Nihon no inu wa rui ga hitotsu shika arimasenu ka.*
- There are two or three dogs in the garden. *Niwa ni inu ga ni.sam biki iru.*
- How many soldiers are there in a regiment? *Ichi rentai ni heishi ga iku nin imasu ka.*
- There's a man in this neighborhood that makes toys. *Kono kinjo ni omocha wo koshirayeru mono ga aru.*
- Is n't there any one who can go instead? *Dare mo kawari ni ikeru mono wa arimasenu ka.*
- Was n't there any one who knew the way home? *Dare mo kayeri-michi wo shitte iru mono wa arimasenu deshita ka.*

2.

- Is that smoke, or is it only a cloud? *Are wa kemuri desu ka, tada kumo desu ka.*
- Was that a fox, or a badger? *Are wa kitsune deshita ka, tanuki deshita ka.*
- Is n't that a dog sleeping on the veranda? *Yengawa ni nete iru no wa inu de wa nai ka.*
- That was n't an earthquake, was it? *Ima no wa jishin de wa arimasenu deshitarō ne.*

3.

- I don't believe it will be much of a fire. *Ōkii kuwaji ni narumai.*
- You'll never be a rich man, if you're not more thrifty. *Motto shimatsu wo shinakereba, dō shite mo kanemochi ni wa naremasenu zo.*

If it were only mended, it would be *Naoshi saye shitara, moto no tōri ni*
 as good as ever. *naru.*
 There's only one left. *Mō hitotsu bakari ni natta.*

V.—AUXILIARY VERBS.

SEC. 1.—AM, IS, ARE ; WAS, WERE.

1. Followed by the Active Participle :—

- (a) Am, is, are—Participle and *oru* or *iru*.
- (b) Was, were—Participle and *otta* or *ita*.
- (c) Is n't ?, was n't ?, expecting 'yes' for an answer—*de wa* (contracted *ja*) *nai ka* following the Participle and *oru* or *iru*, for the former ; following the Participle and *otta* or *ita*, for the latter.

2. Followed by the Passive Participle—See. II. VII.

1. (a).

There's a crow building her nest in *Niwa ni, karasu ga su wo tsukutte*
 the garden. *iru.*
 The rats are gnawing a hole some- *Nedzumi ga dok'ka tenjō ni ana wo*
 where in the ceiling. *akete iru.*

1. (b).

Were they laughing, or crying ? *Waratte ita no ka naite ita no ka.*
 I was n't writing, I was reading. *Tegami wo kaite wa orimasenu de-*
shita, hon wo yonde imashita.

1. (c).

Is n't the clock striking now ? *Ima tokei ga natte iru ja nai ka.*
 Were n't you whistling just now ? *Ima kuchi-buye wo fuite ita ja nai ka.*

SEC. 2.—DO, DID.

1. Do and did are expressed in the Present and Past of the Verb.

2. Don't?, did n't?, expecting 'yes' for an answer—*de wa nai ka* following the Present, for the former; following the Past, for the latter.

3. Don't!—Negative Imperative. Please don't!—Negative Particle and *o kure* or *kudasai*.

4. Followed by 'ever' or 'never'—See VII. III.

1.

- | | |
|---|--|
| Why do you leave the door open? | <i>Naze akepanashi ni shimasu ka.</i> |
| They say they don't make it that way any more. | <i>Mō sō shite wa koshirayenai sō da.</i> |
| Where did you put my umbrella? | <i>Watakushi no kōmori-gasa wa doko ye oita ka.</i> |
| Did n't the fans I sent you lately suit you, Sir? | <i>Kono aida o me ni kaketa ōgi wa o ki ni irimasenu deshita ka.</i> |
| Why did n't you give the coolie the things he came for? | <i>Naze ninsoku ni tori ni kita mono wo watasanakatta ka.</i> |

2.

- | | |
|--|---|
| Don't the steamers sail twice a month now? | <i>Ima de wa tsuki ni ni do dzutsu jōki-sen ga deru ja arimasenu ka.</i> |
| Did n't there use to be a bridge somewhere here? | <i>Moto kono hen ni hashi ga atta de wa arimasenu ka.</i> |
| Did n't you say you lost your knife? | <i>Kogatana wo nakushita to osshatta de wa arimasenu ka.</i> |
| Did n't I hear you fire off a gun this morning? | <i>Kesa teppō wo o uchi nas'tta (nasatta) oto ga shita ja arimasenu ka.</i> |

3.

- | | |
|------------------------------------|--|
| Don't put on any more coal. | <i>Mō sekitan wo kuberuna.</i> |
| Don't take more than you need. | <i>Iru dake yori yokei ni toruna.</i> |
| Please don't tear that newspaper. | <i>Sono shimbunshi wo yabukanai de o kure.</i> |
| Please don't light the lights yet. | <i>Dōzo mada akari wo tsukenai de kudasai.</i> |

SEC. 3.—HAVE, HAS; HAD.

1. Have:—

- (a) Affirmative—Past of the Verb.
- (b) Negative—Negative Present.
- (c) Have n't?, expecting 'yes' for an answer—same as 'did n't?'

2. Have been, followed by the Active Participle:—

- (a) Affirmative—Participle and *ita* or *iru* (or *otta* or *oru*), according as the action is viewed as completed or not.
- (b) Negative—Participle and *inai* or *oranaï*.
- (c) Have n't been?, expecting 'yes' for an answer—*de wa nai ka* following the Participle and *ita* or *iru* (*otta* or *oru*), as the case may be.

3. Had:—

- (a) Affirmative—*mō* and the Past.
- (b) Negative—*mada* and the Past.
- (c) Had n't?—same as 'did n't?' and 'have n't?'

1. (a).

Have the coolies brought the freight? *Ninsoku wa nimotsu wo motte kita ka.*

Have you heard the news to-day? *Kiyō no shimbun wo o kiki nasaimashita ka.*

1. (b).

Why have n't you brought your dog? *Naze o inu wo tsurete o ide nasaimasenu ka.*

The postman has n't brought any letters to-day. *Kiyō wa haitatsunin ga ichi do mo tegami wo motte konai.*

Your room has n't been swept and dusted yet. *O heya wa mada sōji ga dekimasenu.*

This roof has n't been repaired for a couple of years. *Kono yane wa mō ni nen hodo shufuku ga nai.*

1. (c).

Have n't you repaired your house lately? *Chikagoro o uchi no shufuku wo nas'tta ja arimasenu ka.*

2. (a).

- Have you been reading the paper? *Shimbun wo yonde o ide nas'tta ka.*
 I've just been trying to lift this coal- *Kono sumitori wo mochi-ageyō to shite*
 scuttle. *ita tokoro da.*
 How long have you been living in *Tōkiyō ni itsu kara sunde o ide nasai-*
 Tōkiyō? *masu ka.*
 The Tōkiyō merchants have been *Tōkiyō no akindo wa mō hisashiku*
 selling foreign goods for a long *hakurai mono wo utte iru.*
 time now.

2. (b).

- They've been a little noisy, but they *Sukoshi sawaide ita ga kenka wo shite*
 have n't been quarreling. *inai.*

2. (c).

- Has n't somebody been sleeping *Dare ka koko ni nete ita de wa nai ka.*
 here?
 Have n't the coolies been resting a *Ninsoku wa hisashiku yasunde iru de*
 good while? *wa nai ka.*

3. (a).

- I went to the Tōkiyō Fu, but they *Tōkiyō Fu ye itta ga mō hike ni natta.*
 (the officials) had left.
 When you left Tōkiyō, had the Kōbu *Tōkiyō wo o tachi nasaru toki ni,*
 Daigakkō been finished? *Kōbu Daigakkō wa mō deki-agari-*
mashita ka.

3. (b).

- When I got to the hotel, my letter *Hatagoya ye tsuita toki ni, mada*
 had not arrived. *tegami ga todokanakatta.*
 I had not heard it when the steamer *Jōkisen ga deru toki ni mada kikima-*
 left. *senu deshita.*

3. (c).

- Had n't you left for Kiyōto before *Sono maye ni Kiyōto ye o tachi nas'tta*
 that? *ja arimasenu ka.*

SEC. 4.—SHALL, WILL.

1. Affirmative :—

(a) Opinion ; also in seeking direction, and in stating one's own purpose—Future of the Verb.

(b) Certainty, determination, authority ; also in inquiring into another's purpose—Present.

2. Negative—Negative Present.

1. (a).

You'll spoil it if you put in more salt. *Sore yori yokei ni shio wo ireru to madzuku narō.*

Things will look better as soon as we have a little rain. *Ame ga sukoshi furi shidai ni keshiki ga naoru darō.*

Shall I send word again to Yokohama? *Mata Yokohama ye sō itte yarimashō ka.*

Shall I call a jinriki as I go to Shiba? *Shiba ye iki gake ni jinriki wo it chō yobimashō ka.*

I'll call again in a few days. *Sono uchi ni mata agarimashō.*

If you need one, I'll lend you mine. *O iriyō nara, watakushi no wo o kashi mōshimashō.*

1. (b).

It will close at six o'clock. *Roku ji ni shime-kiri ni narimasu.*

I'll go, if it rains 'cats and dogs' *Hi ga futte mo yari ga futte mo ikimasu.*

Denjirō will go for it. *Denjirō ga tori ni ikimasu.*

About how long will you stay? *Itsu goro made o toman' (tomari) nasaru ka.*

2.

Put it where it won't get cold. *Samenai tokoro ni o oki nasai.*

They say some of the Buddhists won't kill even a mosquito. *Busssha ni wa ka mo korosanaï hito mo aru sō da.*

I won't give a cent more than that. *Sore yori yokei ni wa is sen mo yaranai.*

Will none of these do?

Kore wa dore mo ikemasenu ka.

Won't you take something more?

Motto nani ka o agari nasaimasenu ka.

SEC. 5.—SHOULD, WOULD.

1. Affirmative :—

(a) Opinion, intention—Future of the Verb.

(b) Certainty, determination, explicit promise ; as well as inquiry into the purpose of another—Present.

2. Negative—Negative Present.

3. Preceded by 'if'—Conditional Past. (See also X. Sec. 8.)

4. Accompanied by a Conditional Clause—Future. If, however, the time of the clause be past (the 'would' becoming 'would have')—Past or Probable Past, according to the degree of certainty to be expressed. *No ni* adds regret or censure.

5. Ought—See II. v. Sec. 10.

6. Should 'like to'—See II. v. Sec. 10.

1. (a).

I thought the jinriki would be here by this time. *Mō jinriki ga kite iyō to omotta.*

Did you think it would be so dear? *Sonna ni takakarō to o omoi nas'tta ka.*

Hana said she'd write. *O Hana san wa tegami wo yokosō to itta.*

1. (b).

Mr. Mayeda said positively he'd pay the bill. *Mayeda san wa kitto sono dai wo harau to iimashita.*

What would you do in case your father died? *Ototsan ga o shini nas'tta toki wa dō nasaimasu.*

2.

It would n't pay to sell it for less than five yen. *Go yen ni uranakute wa tema ni awanai.*

He said the mail would n't close till six o'clock. *Yūbin wa roku ji made shime-kiri ni naranai to iimashita.*

3.

If any one should come inquiring for me, say, I've gone to Yokohama. *Dare ka tadzunete kitara, Yokohama ye itta to sū iye.*

4.

You'd have time enough, if you'd get up earlier. *Motto hayaku o oki nas'ttara, jūbun ni toki ga arimashō.*

If you had been a little more careful, this would never have happened. *Mō sukoshi o ki wo tsuke nas'ttara, kesshite konna koto ni narimasenu deshita.*

If you had gone yesterday, you would have been in plenty of time. *Kinō irassh'tara, raku ni o ma ni aimashita no ni.*

SEC. 6.—CAN, COULD.

Can and could are rendered in two ways:—

1. By the Potential forms of the Verb.

2. By *dekiru*, which is coupled to the Indicative Present by *koto*. *Dekiru* is used with a Noun also; as well as independently in the sense of can 'do'.

Can not is often expressed by the idiomatic phrase, *wake ni wa ikanai* added to the Indicative Present.

1.

You can say anything in Japanese, if you only know how. *Ii yō wo saye shitte ireba, Nihongo de nan de mo iwaremasu.*

I never can sleep when the fire bells ring. *Hanshō ga naru to dō shite mo nerarenai.*

When I was a boy I could swim half a mile. *Kodomo no toki ni ham michi wo oyogeta.*

I invited both, but neither of them could come. *Futari to mo maneita ga dochira mo korarenakatta.*

I've been every where, but I can't sell it at all (no one wants one). *Hōbō ye aruita ga dō shite mo urenai.*

You can't sell it without government permission.	<i>Seifu no menkiyo ga nakereba uraremasenu.</i>
There was a tremendous noise and we could n't hear a thing (that the speaker said).	<i>Yakamashikute nanni mo kikoyemasenu deshita.</i>
He can only hear in one ear.	<i>Are wa kata mimi shika kikoyenai.</i>
Can (may) I hear too?	<i>Watakushi mo kikaremasu ka.</i>
If you'd open the door (and get some light) you could see.	<i>To wo aketara miyemashō.</i>
It was pitch dark and we could n't see the road.	<i>Makkura de michi ga miyenakatta.</i>
They say cats can't see when they're first born.	<i>Neko wa umare tate ni wa me ga miyenai sō da.</i>
When can you see the Fukiage Garden?	<i>Fukiage no o niwa wa itsu miraremasshō ka.</i>
Can we see the inside of the prison, if we get a permit?	<i>Yurushi wo ukereba ro no naka wo miraremasu ka.</i>

2.

Can you send anything by telegraph?	<i>Nan de mo denshin de itte yaru koto ga dekimasu ka.</i>
I can't take the accounts to-night.	<i>Konya wa kanjō suru koto ga dekinai.</i>
Very few horses can pull such a load as that.	<i>Sonna nimotsu wo hiku koto no dekiru uma wa goku sukunai.</i>
Can your dog sit up on his hind legs and beg?	<i>Kono inu wa chinchin ga dekimasu ka.</i>
Some men can study ten hours a day.	<i>Ichichi ni jū ji kan benkiyō no dekiru hito mo aru.</i>
Can't you do it a little better?	<i>Mō sukoshi yoku dekinai ka.</i>
Can't you do this first?	<i>Kore wo saki ni nasaru wake ni wa ikanai ka.</i>
Is n't it possible for you to get permission from the government?	<i>Seifu kara yurushi wo o uke nasaru wake ni wa ikimasenu ka.</i>
I can't possibly take it, even if he offers it to me.	<i>Rei wo sarete mo toru wake ni wa mairimasenu.</i>

SEC. 7.—MAY, MIGHT.

1. Possibility, 'perhaps':—

- (a) Accompanying a Present, Future or the Auxiliary 'have not'—*ka mo shirenai* following the Present.
- (b) Accompanying the Past (including 'might not have been')—*ka mo shirenai* following the Past.
- (c) Bare possibility may be expressed by *mono de mo nai* following the Negative Future.

2. Ability—Potential or *dekiru*.8. Liberty, permission—*mo yoi* (contracted *ii*) following the Participle.

1. (a).

May be there are some musquitoes in the net.	<i>Kaya no naka ni ka ga iru ka mo shirenai.</i>
May be the steamer will be in to-morrow.	<i>Ashita wa jōkisen ga tsuku ka mo shirenai.</i>
May be we had better order them from Yokohama.	<i>Yokohama ye itte yaru hō ga ii ka mo shirenai.</i>
You might get well if you went to Atami.	<i>Atami ye o ide nas'ttara naoru ka mo shirenai.</i>
Perhaps he won't start for a day or two.	<i>Mada ni san nichi wa tatanai ka mo shirenai.</i>
Perhaps he has n't been told yet.	<i>Mada kikanai ka mo shirenai.</i>

1. (b).

May be he missed the train.	<i>Kisha no ma ni awanakatta ka mo shirenu.</i>
May be he has been told already.	<i>Mō kiita ka mo shirenai.</i>
If you had started a little earlier, you might have caught the train.	<i>Mō sukoshi hayaku o dekae ni natta, kisha no ma ni atta ka mo shirenai.</i>
If Iyeyasu had not lived, Tōkiyō might not have been built.	<i>Iyeyasu to iu hito ga yo ni denakattara, Tōkiyō to iu tokoro ga dekinakatta ka mo shirenai.</i>

1. (c).

Possibly there may be a house to let in Kobiki Chō. *Kobiki Chō ni kashiya ga arumai mono de mo nai.*
 Some day or other may be you'll be a judge. *Itsu ka hanji ni narumai mono de mo nai.*

2.

If your letter had come yesterday, I might have gone to-day. *Kinō o tegami ga kitara, kiyō ikemashitarō ga.*
 If Tsuya had told you so, you might have called the doctor. *O Tsuya san ga sō ittara, isha wo o yobi nasaru koto ga dekitarō ga.*

3.

May I go to the bath, Sir? *O yu ni itte mo yo gozaimasu ka.*
 You may put it either in the drawer or up on the book case. *Hikidashi ye irete mo shodana ye agete mo ii.*
 Did you say I might borrow your dictionary? *Jibiki wo haishaku shite mo ii to osshaimashita ka.*
 I told Ginjirō he might go to Asakusa this afternoon. *Ginjinrō ni kiyō hirusugi Asakusa ye itte mo ii to imashita.*

SEC. 8.—LET, MAKE, HAVE, GET.

1. These words in the sense of 'allow,' 'constrain,' 'require,' 'cause,' are all rendered by the Causative Voice. Certain Transitives, however, having a causative force of their own, suffice of themselves to express 'let.'

Get may also be rendered by the Participle and *morau*—a form which is more courteous than the Causative, and which must be employed when the idea of favor is to be expressed. It does not, however, always and necessarily imply favor. (Comp. IV. III. Sec. 2).

2. Imperative :—

(a) Let us—Future followed by *de wa nai ka*.

(b) Don't let may be rendered by the Negative Present followed by *yō ni shite*.

1.

- Matsu has let the lamp smoke. *Matsu wa rampu wo iburaseta.*
 Shall I let these coolies take the box? *Kono ninsoku ni hako wo motte ikase-mashō ka.*
 You've had enough now, let me have a drink. *Kimi wa mō jūbun nonda kara, boku ni ip pai nomasete o kure.*
 Please don't let the children come into the house with their shoes on. *Kodomo ni kutsu wo haite uchi ye hairasenai de kudasai.*
 Make him wait a minute. *Sukoshi matasete o oki.*
 If those children come in, you must make them keep quiet. *Ano kodomo ga kuru nara, shidzuka ni sasenakereba ikenai.*
 Do make the washerwoman iron these clothes better. *Sentakuya ni kono kimono wo motto yoku hinoshi wo kakesasete o kure.*
 I'll have Kisaburō mail your letters. *Kisaburō ni o tegami wo yūbin ye dasasemashō.*
 You'd better have the carpenter make it. *Daiku ni tsukurasete hō ga yo gozai-mashō.*
 Where did you get this table made? *Kono tsukuye wa doko de o koshirayese nasaimashita.*
 You ought to get your grass cut. *Shiba wo o karase nasaru ga yo gozai-mashō.*
 Please let the cat go out. *Dōzo neko wo soto ye dashite kudasai.*
 You must n't let the water run out so fast. *Sonna ni hayaku midzu wo nagashite wa ikenai.*
 I want to get my watch cleaned and mended. *Токеи wo naoshite sōji shite moraitai.*

2. (a).

- Let's go up Fujisan to-morrow. *Ashita Fujisan ye noborō ja nai ka.*
 Let's go by way of the Tōri. *Tōri wo tōtte ikō ja nai ka.*
 Let's rest and have a pipe. *Yasunde ip puku yarō ja nai ka.*
 Let's pull the cat's tail. *Neko no shippo wo hippatte miyō ja nai ka.*

2. (b).

- Don't let this get cold. *Kore wo samenai yō ni shite oki na.*
 Please don't let that lamp smoke. *Sono rampu wo iburanai yō ni shite o kure.*

SEC. 9.—MUST.

1. Necessity, right, authority :—

(a) Affirmative—Neg. Cond. Pres.	}	and	{	ikenai.
Neg. Part. and <i>wa</i>				ikanai.
Neg. Pres. and <i>to</i>				naranai.

(b) Negative—Part. and <i>wa</i>	}	and	{	ikenai.
Pres. and <i>to</i>				ikanai.
				naranai.

2. Conviction :—

(a) Must—Future.

(b) Must have—Probable Past.

1. (a).

You must be more careful.	<i>Motto ki wo tsukenakereba ikenai.</i>
You must make him take it whether he likes it or not.	<i>Suki de mo kirai de mo nomasenakereba ikemasenu.</i>
You must mind what Miss Hana says.	<i>O Hana san no iu koto wo kikanakute wa ikimasenu yo.</i>
We must leave the house at twelve o'clock.	<i>Jū ni ji ni uchi wo denai to narimasenu.</i>

1. (b).

You must n't put so much charcoal in the hibachi.	<i>Hibachi ye sonna ni sumi wo tsuide wa ikenai.</i>
You must n't hold the baby so.	<i>Akambo wo sō daite wa ikenai.</i>
You must n't leave your light burning when you go out.	<i>Deru toki ni akari wo tsukete oite wa ikenai.</i>
I told Hachi he must n't even touch these flowers.	<i>Kono hana ni sawatte mo naranai to Hachi ni iimashita.</i>

2. (a).

It must be so.	<i>Kitto sō de gozaimashō.</i>
Maruya must certainly have some more.	<i>Kitto Maruya ni wa mada arimashō.</i>

2. (b).

You must have seen it at Hakone. *Hakone de goran nas'ttarō.*
 You must have been perplexed. *Sazo o komari de gozaimashitarō.*

SEC. 10.—OUGHT, SHOULD.

1. Obligation, propriety :—

(a) Affirmative—*beki hadzu* following the Verb; or the Negative Participle and *wa*, or Negative Conditional Present, followed by *sumanai*.

(b) Negative—Participle and *wa* followed by *sumanai*.

2. Conviction—*hadzu* following the Indicative Present (ought to 'have'—the Past), or *sō na mono da* following the Root.

3. Advice, direction, 'had better':—

(a) Seeking (usually)—Conditional Past and *yokarō*.

(b) Giving—Present, or Past and *hō*, followed by *ga yokarō* or *yoi*.

4. Censure, regret, 'ought to have'—Present Conditional and *yoi* (or *yokatta no ni* (Comp. Sec. 14. 2.)

With verbs of the First Conjugation, *beki* accompanies the Indicative; with those of the Second, the Root. Some verbs of the Second Conjugation, however, e.g., *kokoro-miru* and *dekiru*, following a law of the Written Language, change the final vowel of the Root to *u*. The Irregular Verbs *kuru* and *suru* also become *ku beki* and *su beki*. *Miru beki* is in use as well as *mi beki*.

1. (a).

The people ought to obey just laws.	<i>Jimmin wa tadashii okite ni shitagan beki hadzu da.</i>
Even an enemy should be forgiven.	<i>Teki de saye mo yurusu beki hadzu da.</i>
One ought to speak the truth.	<i>Hito wa makoto wo iu beki hadzu no mono de gozaimasu.</i>
Everybody ought to be vaccinated.	<i>Dare mo uye-bōso wo su beki hadzu da.</i>
Sankichi ought to be more respectful.	<i>Sankichi wa motto giyō-gi ga yoku-nakute wa sumanai.</i>

I think you ought to apologize to Miss Take. *O Take san ni wabinakute wa sumi-masumai.*

1. (b).

You ought not to sleep so late. *Sonna ni asa-ne wo shite wa sumanai.*
 Hankichi ought not to be out so late. *Hankichi wa sonna ni osoku made dete ite wa sumanai.*

2.

He ought to be here directly now. *Mō jiki ni kuru hadzu desu.*
 It ought to have struck, it's past twelve. *Mō jū ni ji sugita kara, natta hadzu da.*
 This dictionary ought to be good, it was written by a scholar. *Kono jibiki wa gakusha no koshirayeta no da kara, ii hadzu da.*
 It ought not to be weak, it was carefully made. *Sore wa nen wo irete koshirayeta no da kara, yowakunai hadzu da.*
 Oranges ought to be getting very cheap now. *Mikan wa mō yohodo yasuku nari sō na mono da.*

3. (a).

Which road should I take? *Dono michi wo ittara yokarō.*
 What color ought I to paint this? *Kore wa nan no iro ni nuttara yokarō.*
 How ought I to translate this? *Kore wa dō honyaku shitara yo go-zaimashō.*
 How much water ought I to put in this bottle? *Kono tokkuri ye nani hodo midzu wo iretara yokarō.*
 I'm going to the railroad, how much ought I to give the jinriki? *Tetsudō made iku n' da ga ikura jinriki ni yattara yokarō ne.*

3. (b).

You'd better take an umbrella. *Kōmori-gasa wo motte o ide nasaru ga yokarō.*
 Some think you'd better go. *O ide nasaru ga yokarō to omou hito mo arimasu.*
 You'd better not build a bungalow. *Hiraya wo o tate nasaranai ga yokarō.*
 You'd better consult with your father about it. *Ototsan ni sōdan shite goran nas'tta hō ga yokarō.*

- Hadn't you better buy a couple? *Futatsu o kai nas'tta hō ga ii ja arimasenu ka.*
- You ought to take about thirty drops in twice as much water. *San jit teki bakari ni midzu wo ni bai watte o nomi nasaru ga ii.*
- Then you ought to say so. *Sonnara sō iu ga ii.*

4.

- You ought to have been a little more careful. *Mō sukoshi ki wo tsukereba yoi no ni.*
- I ought not to have said a word about it. *Sono koto wa ichigon mo iwanakereba yoi no ni.*
- I ought to have telegraphed at once. *Sassoku denshin wo kakereba yokatta no ni.*

SEC. 11.—THINK, SUPPOSE.

1. Hold an opinion—*omou, zonziru*, (more courteous) *oboshimesu*; connected with a preceding Verb by *to*.

2. Regard probable, suppose :—

(a) Likely to be or to happen—Future.

(b) Likely to have happened—Probable Past.

1.

- Some people think he's crazy. *Ano hito wa kichigai da to omou hito mo aru.*
- What do you think of such conduct? *Konna okonai wa dō oboshimeshimasu ka.*
- I thought I had plenty, but I can't find one. *Takusan atta to omotta ga hitotsu mo mitsukerarenai.*
- I thought I could go there in half an hour. *Han ji kan de asoko ye ikeru darō to omotta.*
- I thought Seikichi would probably be late. *Seikichi wa ma ni aumai to omotta.*

2. (a).

- I don't think you'll like the kagos. *Kago wa o suki de arimasumai.*
 I doubt whether you'll find any fresh fish there. *Asoko ni nama-uwo wa arumai.*
 I suppose there are plenty of fleas in these mats. *Kono tatami ni wa nomi ga takusan iru darō.*

2. (b).

- Do you suppose the steamer has arrived? *Yūbinsen wa tsukimashitarō ka.*
 I suppose the postman passed while I was out. *Haitatsunin wa rusu no ma ni tōttarō.*

SEC. 12.—INTEND.

1. Purpose—*tsumori* following the Indicative Present.
2. Contemplate, think of doing—to *omou* following the Future.

1.

- I intend to go by the nine o'clock train. *Ku ji no kisha de iku tsumori desu.*
 I intended to let you know, but I had no time. *O shirase mōsu tsumori de atta ga sono ma ga nakatta.*
 I did n't intend to let Hachi know it. *Hachi ni sore wo shiraseru tsumori de nakatta.*

2.

- I intended to build a house, but I could n't afford it. *Iye wo tateyō to omotta ga kane ga dekinakatta.*
 I was going to tell you yesterday, but you did n't come. *Kinō mōshi-ageyō to omotta ga o ide ga nakatta.*

SEC. 13.—WANT.

1. Followed by a Noun :—

(a) Need, require—*iru* or *iriyō da* ; (of business) *yō*.(b) Desire to have—*hoshii*.

2. Followed by a verb :—

(a) Desire to do—Desiderative Adjective. When the desire is that another perform the action for one—Participle and *moraitai* (Comp. Sec. 8.)

(b) Hope that one will; wish it to be—Sec. 14. 2.

3. Proposition, 'how about?', 'what do you say to?'—Participle and *wa* followed by *dō* or *ikaga*.

1. (a).

Do you want this?

Kore wa o iriyō desu ka.

I want a jinriki to go to Asakusa.

Asakusa ye iku ni jinriki ga iru.

Don't you need some little ones too?

Chiisai no mo o iriyō ja arimasenu ka.

I think we sha'n't need any strawberries to-day.

Kusa-ichigo wa kiyō irimasumai.

What did Hana want?

O Hana san wa nan no yō de kita no ka.

1. (b).

Hachi wants an orange.

Hachi wa mikan ga hoshii.

Hana wants a hairpin like Take's.

O Hana san wa o Take san no yō na kanzashi ga hoshii.

Don't you want a pretty little pup?

Kawairashii ko-inu ga hoshikunai ka.

2. (a).

Hana wants to borrow a hairpin.

O Hana san wa kanzashi wo karitai.

I wanted to see Mr. Yamada, but he was out.

Yamada san ni aitai to omotta (or aita katta) ga rusu de atta.

I did n't want to write that letter.

Ano tegami wo kakitaku gozaimasenu deshita.

I should like to know how to inflect verbs. *Dōshi no hatarakase yō wo oboyetō gozaimasu.*

I wish I knew how to do up my hair like Haru's. *O Haru san no yō ni kami no ii yō wo oboyetai mon' da.*

I want you to show me several patterns. *Iroiro no moyō wo misete moraitai.*

I want somebody to call a jinriki. *Dare ka ni jinriki wo yonde moraitai.*

I wanted the cabinet-maker to make me a box like yours. *Sashimonoya ni anata no yō na hako wo koshirayete moraitō gozaimashita.*

Don't you want Torakichi to mail your letters? *Torakichi ni yūbin ye tegami wo dashite moraitakunai ka.*

3.

Do you want to change pens? *Fude wo o torikaye nas'tte wa dō desu.*

What do you say to buying a dog? *Inu wo o kai nas'tte wa dō desu.*

SEC. 14.—WISH, HOPE.

1. Desire to do—same as Sec. 18. 2 (a).

2. Desire that a thing is, was or will be:—

(a) Simple desire—*ni shitai* or *ni shitai mono da* following a Noun, *yō ni shitai* following a Verb or an Adjective.

(b) Coupled with doubt, fear or regret—Present Conditional and *yoi*. Doubt is emphasized by *ga*; and regret, by *no ni*. This idiom also expresses 'want one to,' in the sense of 'hope he will.' (Comp. also Sec. 10. 4.)

2. (a).

I hope to-morrow will be fine too. *Ashita mo yahari tenki ni shitai mono da.*

I hope he'll be a scholar too. *Are mo yappari gakusha ni shitai mono da.*

I hope you'll soon recover.	<i>Hayaku o naori nasaru yō ni shitai mono da.</i>
I hope it will be done day after to-morrow.	<i>Asatte dekiru yō ni shitai mono da.</i>
I want it well made.	<i>Yoku dekiru yō ni itashitō gozaimasu.</i>
I hope your new house is convenient.	<i>Go shin-taku wa go benri ga yoi yō ni shitai mono desu.</i>

2. (b).

I wish I had a little change.	<i>Sukoshi ko-satsu ga areba ii.</i>
I wish somebody would tell him so.	<i>Dare ka ano hito ni sō iyeba ii.</i>
I wish that dog would n't bark.	<i>Ano inu wa hoyenakereba ii.</i>
I wish you had told me sooner.	<i>Motto hayaku kikasereba yokatta.</i>
I wish it didn't rain.	<i>Ame ga furanakereba ii no ni.</i>
I wish I were a little taller.	<i>Mō sukoshi sei ga takakereba ii no ni.</i>
I hope I'll be able to talk Japanese some day.	<i>Itsu ka Nihongo ga dekiru yō ni nareba ii ga.</i>
I hope it will be pleasant, but it looks doubtful.	<i>Tenki ga yokereba ii ga mudzuka^{shi} sō da.</i>
I hope we sha'n't have any more snow this year.	<i>Kotoshi wa mō yuki ga furanakereba ii ga.</i>
I hoped he would come by this train.	<i>Kono kisha de kureba yoi to omotta.</i>
I wanted you to bring your dog.	<i>O inu wo tsurete o ide nasareba yoi to omotta.</i>

SEC. 15.—NEED.

1. Followed by a Noun—Sec. 13. 1 (a).

2. Followed by a Verb :—

(a) Negative— $\left\{ \begin{array}{l} \text{Negative Participle and } mo \text{ yoi.} \\ \text{Indicative Present and } ni \text{ oyobanai.} \end{array} \right.$

(b) Affirmative—same as 'must.'

2. (a).

You need n't wait any longer.	<i>Mō matte inakute mo ii.</i>
You need n't serve tea until six.	<i>Roku ji made wa cha wo dasanakute mo ii.</i>
You need n't lock the door when you go out.	<i>Deru toki ni to no shimari wo shinakute mo ii.</i>
Tell Wasuke he need n't go to Asakusa to-day.	<i>Kiyō wa Asakusa ye ikanai de mo ii to Wasuke ni itte o kure.</i>
You need n't run so, we've a long time yet.	<i>Sonna ni kakedzu to mo ii, mada yohodo aida ga aru.</i>
You need n't cut the grass for a month.	<i>Hito tsuki no aida kusa wo karu ni oyobanai.</i>
You need n't bring my bentō on Saturdays.	<i>Doyōnichi ni wa bentō motte kuru ni wa oyobanai.</i>

SEC. 16.—SEEM, LOOK.

1. Semblance :—

(a) To appear to be—	{ Verb and <i>yō da</i> .
	{ Adjective and <i>yō da</i> .
	{ Adjective Root and <i>sō da</i> .
	{ Noun and <i>no yō da</i> .

Ni miyeru may take the place of *da*.

- (b) To appear likely to happen—Root of the Verb and *sō da*.
Instead of *sō da*, *sō ni miyeru* and *sō na keshiki* are often employed.

2. Report ; 'it seems that,' 'they say,' 'I hear,' 'I believe,' 'so'—Verb or Adjective and *sō da*.

1. (a).

The fire seems to be out.	<i>Hi ga kiyete iru yō da.</i>
The fire seems to be going out.	<i>Hi ga kiye kakatte iru yō da.</i>

That coal does n't seem to burn very well. *Ano sekitan wa amari yoku moyenai yō da.*

When Sansuke came for the shoes he looked a little angry. *Sansuke ga kutsu wo tori ni kita toki, sukoshi okotte iru yō deshita.*

Those pictures seem to me to be hung a trifle too high. *Ano gaku no kake yō wa sukoshi taka sugiru yō da.*

When you talk to him he seems to assent. *Dampan suru toki wa shōchi suru yō ni miyeru.*

These mats seem to be dirty. *Kono tatami wa kitanai yō da.*

This machine seems to be out of order. *Kono kikai wa guai ga warui yō da.*

It seems wonderful that you can send a telegram to America in four or five hours; does n't it? *Shi ji ka go ji kan de Amerika ye denshin wo kakerareru to wa fushigi na yō desu ne.*

This pond looks deep. *Kono ike wa fuka sō da.*

That child looks tired and sleepy. *Ano ko wa kutabirete nemu sō da.*

This seems the better plan. *Kono shukō no hō ga yosa sō de go-saimasu.*

Heikichi looks strong. *Heikichi wa jōbu sō da.*

He seems to be very clever. *Ano hito wa taisō rikō sō de gozaimasu.*

It seems to be a fire. *Kuwaji no yō da.*

He looks like a thief. *Are wa dorobō no yō da.*

The man who came here this morning did n't look like a Japanese. *Kesa koko ye kita hito wa Nipponjin no yō ja gozaimasenu deshita.*

1. (b).

It looks like rain. *Ame ga furi sō desu.*

The fire looks like going out. *Hi ga kiye sō desu.*

This looks like an obstacle. *Kore wa sashi-tsukaye ga ari sō da.*

Last night it seemed to be going to clear. *Yūbe wa tenki ni nari sō de atta.*

It does n't look as if there'd be much wind. *Amari kaze ga fuki sō mo (or de wa) nai.*

This does n't look like peace.	<i>Kore wa odayaka ni nari sō mo nai.</i>
This leak has n't any appearance of stopping.	<i>Kono mori wa tomari sō mo nai.</i>
He did n't look like coming down.	<i>Make sō na keshiki wa nakatta.</i>

2.

It seems there was a fire in Shiba last night.	<i>Yūbe Shiba ni kuwaji ga atta sō desu.</i>
The mats are very dirty, it seems.	<i>Tatami wa taisō kitanai sō desu.</i>
They say he's very clever.	<i>Ano hito wa taisō rikō na sō desu.</i>
There's a terrible famine in China, they say.	<i>Shina ni taikikin ga aru sō de gozaimasu.</i>
There were no trains yesterday, I hear.	<i>Kinō wa kisha ga ichi do mo denakatta sō de gozaimasu.</i>
So you bought a watch the other day.	<i>Sendatte tokei wo o kai nas'tta sō desu ne.</i>
So you took a red one.	<i>Akai no ni nas'tta sō desu ne.</i>
So the cord was a little short.	<i>Himo wa sukoshi mijikakatta sō desu.</i>

 VI.—THE INFINITIVE.

There being no Infinitive in Japanese, the English Infinitive must be rendered differently according to circumstances :—

1. As the Subject or Object of another Verb—Indicative Present and *no (koto)*.
2. Signifying for the purpose of—Root and *ni*.
3. Signifying with the intention of—Future and *to omotte*.
4. Following the means, instrument, agent—Indicative Present and *ni*.
5. Equivalent to the Verbal Noun preceded by 'for' or 'in'—Indicative Present and *no ni*.

6. Equivalent to 'if' and accompanied by 'it will' or 'it would'—Participle and *wa*. The case, however, must be a real one, and not a mere hypothesis.

7. Following Verbs of 'telling,' 'requesting,' 'promising,' 'advising,' etc.—*to* following the Direct Narration, or *yō ni* following the Indicative Present.

1.

- | | |
|---|--|
| It's wrong to waste time. | <i>Muda ni toki wo tsuiyasu no wa warui koto da.</i> |
| Are you afraid to have your tooth pulled out? | <i>Ha wo nuku koto ga kowō gozaimasu ka.</i> |
| You'll hardly be able to carry that box upstairs. | <i>Omaye no chikara de wa sono hako wo nikai ye motte agaru no wa mudzukahikarō.</i> |
| The government does n't allow foreigners to live in the interior. | <i>Seifu de wa guwaikokujin ga naichi sumu koto wo yurusanai.</i> |
| I've decided not to buy a horse. | <i>Uma wo kawanai koto ni kimemashita.</i> |

2.

- | | |
|--|--|
| I went to get that tea cup we looked at the other day, but it had been sold. | <i>Sendatte mita chawan wo kai ni itta ga mō urete shimatta.</i> |
| We only stopped to change jinrikis. | <i>Tada jinriki wo kaye ni tomatta bakari da.</i> |

3.

- | | |
|--|---|
| I raised my hand to strike. | <i>Tatakō to omotte te wo ageta.</i> |
| Did you do it to make him 'mad'? | <i>Okoraseyō to omotte sō nas'tta ka.</i> |
| Did you say it to 'make a goose' of him? | <i>Bakasō to omotte sō ii nas'tta ka.</i> |
| I called to see what he'd say. | <i>Nan to iu ka kiite miyō to omotte yorimashita.</i> |

4.

- | | |
|--|---|
| I want a wagon to send this box to the railroad. | <i>Kono hako wo tetsudō ye yaru ni kuruma ga iru.</i> |
|--|---|

- You'd better buy a trap to catch that rat. *Ano nedzumi wo toru ni wana wo kau ga ii.*
- I want a few nails to mend this box. *Kono hako wo naosu ni kugi ga suko-shi iriyō da.*
- He wants a little money to pay for his dinner. *Hirumeshi no dai wo harau ni zeni ga sukoshi iriyō da.*
- I should think it would cost fully a thousand yen to build such a house as that. *Sonna iye wo tateru ni wa sen yen taradzu kakarimashō.*
- How many hours does it take to send a messenger to Shiba? *Shiba ye tsukai wo yaru ni nan ji kan kakarimasu ka.*
- Go and call a plasterer to mend the veranda. *Yengawa wo naosaseru ni shakanya wo yonde o ide.*
- Who was appointed to examine the students? *Shosei wo shiken suru ni dare ga i-tsukeraremashita ka.*

5.

- How much ought I to give to have (for having) my garden sodded? *Uchi no niwa ye shiba wo uye-tsuke-saseru no ni ikura yattara yokarō.*
- I don't know how much I ought to pay to ride to the railroad. *Tetsudō made notte iku no ni ikura harattara yokarō ka shirimasenu.*
- We went down to the beach, but the waves were too high to bathe. *Hamabe made itta ga abiru no ni wa nami ga taka sugita.*
- Did n't you have to pay to cross the river? *Kawa wo wataru no ni funa-chin wo o dashi nasaradzu to mo yo gozai-mashita ka.*
- How many jinrikis shall we need to go to Kamakura? *Kamakura ye iku no ni jinriki ga iku chō iru darō.*

6.

- It will be a great mistake to wait (if we wait) a month. *Hito tsuki matte wa ō machigai darō.*
- It will injure the country to pass (if they pass) such a law. *Sonna okite wo tatete wa kuni no gai ni naru darō.*
- I don't believe it would pay to publish Kōyeki Mondō in foreign type. *Kōyeki Mondō wo yokomoji de shuppan shite wa hiki-arumai.*

- It would be inconvenient for me to move to Yokohama. *Yokohama ye hikkoshite wa fuben de gozaimasu.*
 It won't be very pleasant to get into debt. *Shakkin wo shite wa amari omoshirokunai.*

7.

- Tell Yosuke to serve breakfast. *Asameshi wo dase to (dasu yō ni) Yosuke ni itte o kure.*
 Tell Denzō not to forget about the coal. *Sekitan no koto wo wasureruna to (wasurenai yō ni) Denzō ni itte o kure.*
 He promised to meet us in Yokohama. *Yokohama de awō to yakusoku shima-shita.*
 I promised to go, but I don't feel well. *Iku yō ni yakusoku shita ga kagen ga warui.*
 Did n't the doctor advise you to go to Atami? *Isha wa Atami ye o ide nasaru yō ni susumemasenu deshita ka.*
 Shall I tell the tailor to call on you to get his pay? *Dai wo itadaki ni agaru yō ni shitateya ni mōshimashō ka.*

VII.—PASSIVE CONSTRUCTIONS.

1. The Passive Voice—See II. II. Sec. 8.
2. Intransitives employed to render English Passives—See II. III. Sec. 2.
3. It may be said, in general, that the use of the Passive Voice in much wider in English than in Japanese; many constructions, therefore, which in English are Passive, must be rendered into Japanese at a sacrifice of form:—

- (a) When an Active construction with 'they' might be substituted for the Passive one, the sentence is usually translated accordingly.
- (b) When the English sentence is explanatory, the Verb becomes Active in Japanese, and is used as an Adjective to qualify a *no* (*mono*) following.

- (c) When the clause containing the Passive is the Object of another Verb, its Verb assumes the Active form and is followed by *no* (*tokoro*); thus, instead of saying, 'I saw such a thing done,' a Japanese would say, 'I saw the act of doing such a thing.'
- (d) Am, is, are, was and were, followed by the Passive Participle and expressing past action still continuing in effect, are rendered by the Participle and *aru*, if the Japanese Verb be a Transitive; if it be an Intransitive, *oru* or *iru* takes the place of *aru*.
- (e) The presence of certain ideas may determine the mode of translation: Becoming, coming to pass, resulting in, change, etc., are expressed by the Root of the Verb and *ni naru*, or by the Indicative Present and *yō ni naru*. Receiving is rendered by *ukeru* and *morau*.

1.

I was invited, but I had another engagement and declined.	<i>Manekareta keredomo hoka ni yaku-soku shita koto ga atte kotowarimashita.</i>
When Yoshida returns, will he be sent as minister to England?	<i>Yoshida ga kayettara, Yeikoku ye kōshi ni yarareru darō ka.</i>
Don't let yourself be cheated.	<i>Damasarenai yō ni shi nasai.</i>
I was requested by Mr. Ishikawa to call on you.	<i>Anata ye agaru yō ni Ishikawa san ni tanomaremashita.</i>
Where were you bitten?	<i>Doko wo kamareta ka.</i>
My watch must have been stolen.	<i>Kitto tokei wo nusumareta darō.</i>
This letter has been read by somebody.	<i>Kono tegami wo dare ka ni yomareta.</i>
Fusa has been stung in the finger by a bee.	<i>Fusa ga hachi ni yubi wo sasareta.</i>
One of the visitors at Hakone last year, was accidentally shot in the hand.	<i>Kiyonen Hakone ye hekisho ni itte oru mono no uchi ni dō ka shite te wo utareta hito ga atta.</i>

- Tora has been whipped several times for doing that. *Tora wa sore wo shite iku tabi mo takareta.*
 Gonsuke did nothing to be discharged for. *Gonsuke wa hima wo dasareru toga ga nakatta.*

2.

- The fire started from Kamakura Gashi, and about half Tōkiyō was burned. *Kamakura Gashi kara kuwaji ga dete, Tōkiyō ga taitei hambun yaketa.*
 When will the new Monzeki temple be finished? *Monzeki no fushin wa itsu deki-agari-mashō ka.*
 It was done long ago. *Tō ni dekita.*
 Has the room been swept? *Heya no sōji wa dekimashita ka.*
 I hope he'll be satisfied with this. *Kore de manzoku sureba ii ga.*
 They say one of the engineers was scalded from head to foot. *Kikaikata ga hitori atama kara tsu-mazaki made yakedo wo shita sō desu.*
 Has n't a single one of the Mitsu Bishi ships been wrecked? *Mitsu Bishi Kaisha no fune wa is sō mo hasen shimasenu ka.*

3. (a).

- Is much sugar imported (do they import) annually from China? *Shina kara mainen satō wo ōku yuniu shimasu ka.*
 Tobacco is used (they use) almost every where. *Tabako wa taitei doko de mo mochi-imasu.*
 Diamonds have been recently found in Africa. *Chikagoro Afrika de kongōseki wo miye-dashita.*
 Theology and church history are taught in theological schools. *Shingakkō de wa shingaku to kiyō-kuwai rekishi wo oshiyemasu.*
 In some countries, I believe, criminals are beaten to death with clubs. *Aru kuni de wa toganin wo bō de bu-chi-korosu sō da.*
 The drains had better all be cleaned and disinfected. *Gesui wo nokoradzu sōji shite shōdo-kuhō wo okonau ga ii.*
 In what month is the rice harvested? *Kome wa nan guwatsu ni kari-ire-masu ka.*
 Where were those oranges put? *Ano mikan wa doko ye okimashita ka.*

3. (b).

This (railroad ticket) was bought for a friend, but he has n't come yet.	<i>Kore wa tomodachi no bun ni katta no da ga mada kimasenu.</i>
It was printed on the Tōri.	<i>Sore wa Tōri de hankō shita mono da.</i>
This must have been written with a lead pencil.	<i>Kore wa yempitsu de kaita mono darō.</i>
Honey is made by bees.	<i>Mitsu wa hachi ga tsukuru mono da.</i>
Was this letter brought by the post-man?	<i>Kono tegami wa haitatsunin ga motte kita n' desu ka.</i>
Was this cut with a knife or with scissors?	<i>Kore wa kogatana de kitta no ka hasami de kitta no ka.</i>
What is mochi made of and when is it eaten?	<i>Mochi to iu mono wa nan de koshirayete itsu taberu mono desu ka.</i>

3. (c).

I should like very much to hear the samisen well played.	<i>Dōka samisen wo jōdzu ni hiku no wo kiite mitai mono da.</i>
I had never seen a cannon fired until I came to Tōkiyō.	<i>Tōkiyō ye kuru made wa taihō wo utsu no wo mita koto ga nakatta.</i>
Did you ever see a man's head cut off?	<i>Hito no kubi wo kiru no wo goran nas'tta koto ga arimasu ka.</i>
Finally we found him on the roadside frozen stiff.	<i>Shimai ni michibata ni kogoye-shinde ita no wo mitsuketa.</i>

3. (d).

The roof of that house is covered with tiles.	<i>Ano iye no yane wa kawara de fuite aru.</i>
It's in the drawer, wrapped up in paper and tied with a string.	<i>Hikidashi no naka ni, kami ni tsutsunde ito de shibatte aru.</i>
Neither of these shoes is well sewed.	<i>Kono kutsu wa dochira mo yoku nutte nai.</i>
This receipt is n't signed yet.	<i>Kono uketori wa mada han ga oshite nai.</i>
This fish is n't well boiled.	<i>Kono sakana wa yoku nite nai.</i>
It was hidden under the roots of a pine tree.	<i>Matsu no ki no ne no shita ni kakushite atta.</i>

It must be hidden somewhere in the garden. *Doko ka niwa no uchi ni kitto kakushite aru darō.*

Is n't the study lamp lighted? *Shosai no rampu wa tsuite imasenuka.*

One is open and the other is shut. *Hitotsu wa aite oru shi mō hitotsu no wa shimatte orimasu.*

3. (e).

I thought foreigners would be immediately expelled. *Ketōjindomo ga jiki ni o uchi-harai ni naru darō to omotta.*

Trading places have been opened in both Ōsaka and Hi-yōgo. *Ōsaka ni mo Hi-yōgo ni mo kōyeki-ba ga o hiraki ni natta.*

After the Revolution the government was assumed by the Mikado. *Go isshin go wa sei-ji wa Tenshi sama de nasaru yō ni natta.*

Will foreigners be allowed to live in the interior then? *Sono toki ni wa guwaikokujin ga nichi ni sumu koto ga dekiru yō ni naru darō ka.*

Of late, government proclamations have been issued in the newspapers. *Ima de wa seifu no fukoku wa shinbunshi ni deru yō ni natta.*

Each student is examined before he is licensed. *Shosei wa meimei yurushi wo ukeru maye ni shiken wo ukemasu.*

By whom were you baptized? *Anata wa dare kara senrei wo o uke nasaimashita ka.*

Has the carpenter been paid for the book case? *Daiku wa shodana no dai wo moraimashita ka.*

The baby was vaccinated by Mr. Matsumoto. *Uchi no akamō wo Matsumoto san ni uye-bōso wo shite moraimashita.*

I used to be taught by an old man from Nagoya. *Moto wa Nagoya kara kita rōjin ni oshiyete moratta.*

CHAPTER III.—THE NOUN.

SEC. 1.

Besides being supplied with True Nouns, such as *kaze*—wind, *chikara*—strength, *hito*—a person, Japanese makes use of many Verbal Roots to serve as Nouns; as *negai*—request, *osore*—fear.

SEC. 2.—ABSTRACT NOUNS.

1. Abstract Nouns are frequently formed by adding *koto* to an Adjective or to the Present or Past of the Verb; as—

<i>hayai koto</i>	rapidity	<i>dekinai koto</i>	impossibility
<i>kanashii koto</i>	affliction	<i>ki wo tsukeru koto</i>	attention
<i>katai koto</i>	hardness	<i>komaru koto</i>	perplexity
<i>shibui koto</i>	astringency	<i>on wo shiranai koto</i>	ingratitude
<i>urusai koto</i>	annoyance	<i>tatsu koto</i>	abstinence
<i>yoi koto</i>	goodness	<i>yeru koto</i>	acquisition
<i>komaka na koto</i>	accuracy	<i>shikkari shita koto</i>	firmness
<i>rippa na koto</i>	beauty	<i>sugureta koto</i>	excellence

2. Many Abstract Nouns are formed by adding *sa* to Adjective Roots; as *takasa*—height, *katasa*—hardness, *hayasa*—speed. Nouns of the first class express simply quality, those of this class express also degree; *fukai koto*—depth, *fukasa*—the depth of.

SEC. 3.—CONCRETE NOUNS.

Many Concrete Nouns, names both of persons and things, are formed by adding *mono* to Nouns, Adjectives and Verbal Roots ; as—

<i>adzukari mono</i>	deposit	<i>mazari mono</i>	mixture
<i>bake mono</i>	ghost	<i>nokori mono</i>	leavings
<i>deki mono</i>	abscess	<i>nui mono</i>	sewing
<i>hiyōri mono</i>	hypocrite	<i>okori mono</i>	gift
<i>inaka mono</i>	rustic	<i>oseji mono</i>	flatterer
<i>ire mono</i>	vessel	<i>tabe mono</i>	food
<i>kai mono</i>	purchase	<i>umai mono</i>	dainty
<i>ki mono</i>	clothing	<i>yaki mono</i>	pottery

SEC. 4.—NAMES OF TRADES.

The names of most of the trades are formed by adding *ya* to the name of the article dealt in ; as *okeya*—a cooper, *honya*—a bookseller, *toriya*—a bird-fancier.

SEC. 5.—COMPOUND NOUNS.

Compound Nouns abound, and are formed either by the union of two Nouns or Verbal Roots, or by uniting a Verb or the Root of a Verb or of an Adjective to a Noun ; as—

<i>aka-gane</i>	copper	<i>ji-biki</i>	dictionary
<i>cha-ire</i>	tea caddy	<i>onna-gami</i>	goddess
<i>hari-gane</i>	wire	<i>te-oke</i>	pail
<i>hiki-dashi</i>	drawer	<i>te-suri</i>	hand rail
<i>hiki-shio</i>	ebb tide	<i>yake-ishi</i>	lava
<i>iku-saki</i>	destination	<i>yane-ita</i>	shingle

SEC. 6.—GENDER.

Distinction in sex is sometimes expressed, as in English, by the use of different words ; as *otoko*, *onna*—man, woman ; *chichi*,

haha—father, mother; *ototsan*, *okkasan*—papa, mamma; *musuko*, *musume*—boy, girl. Sometimes it is expressed by prefixing *o* or *me*, which correspond to 'he' and 'she' in such words as he-goat; as *o shika*, *me jika*—buck, doe; *on dori*, *men dori*—cock, hen. Properly speaking, however, Japanese Nouns are without Gender, and in most cases even sex is not indicated.

SEC. 7.—NUMBER.

If necessary, the Plural can be formed by suffixing *domo*, *ra*, *tachi* or *gata*. This, however, is usually done only when ambiguity would otherwise arise. *Tachi* and *gata*, being more courteous than *domo* or *ra*, are commonly employed of persons that should be referred to with more or less of respect.

SEC. 8.—CASE.

Case is expressed by means of the Postpositions.

CHAPTER IV.—THE PRONOUN.

I.—PERSONALS AND POSSESSIVES.

I, me	<i>watakushi</i> (contracted <i>watashi</i>).
we, us	<i>watakushidomo</i> .
you	sing. <i>omaye</i> , <i>omaye san</i> , <i>anata</i> .
pl.	<i>omaye</i> $\left\{ \begin{array}{l} \textit{tachi}, \\ \textit{gata}, \end{array} \right.$ <i>omaye san</i> $\left\{ \begin{array}{l} \textit{tachi}, \\ \textit{gata}, \end{array} \right.$ <i>anatagata</i> .
he, him	<i>are</i> , <i>ano hito</i> , <i>ano o</i> $\left\{ \begin{array}{l} \textit{hito}. \\ \textit{kata}. \end{array} \right.$
she, her	<i>are</i> , <i>ano</i> $\left\{ \begin{array}{l} \textit{hito}, \\ \textit{onna}, \end{array} \right.$ <i>ano o</i> $\left\{ \begin{array}{l} \textit{hito}. \\ \textit{kata}. \end{array} \right.$
it	<i>sore</i> .
they, them	<i>arera</i> , <i>ano hito</i> $\left\{ \begin{array}{l} \textit{tachi}, \\ \textit{ra}, \end{array} \right.$ <i>ano o katagata</i> .

Omaye san is more polite than *omaye*; and *anata*, which is generally used in addressing equals and superiors, still more so; the same is true also of *ano hito* and *ano o kata*, as compared with *are*.

Students, among themselves, frequently use *boku* for 'I' and *kimi* for 'you.' A scholar is *sensei*; a master, *danna* or *danna san*. *Tōnin* means 'he' or 'she' of one already named. 'It,' with Verbs of 'saying' and 'doing,' is rendered by *shō*.

It may be said, in general, that the Personal Pronouns are seldom used excepting when emphasis is to be expressed, or when ambiguity would result from their absence. They are often employed once at the beginning of a conversation or sentence and then dropped. It is also true that some speakers use them more freely than others.

Possessive Pronouns are formed by adding *no* to the Personals; as *watakushi no*—my, mine. The Adjective form of *sore*, however, is *sono*, not *sore no*; and it may mean 'his' or 'your' as well as 'its.'

- | | |
|---|--|
| I brought the box and Denjirō brought the bundle. | <i>Watakushi wa hako wo motte kita shi Denjirō wa tsutsumi wo motte kimashita.</i> |
| This is different from what I ordered. | <i>Kore wa watakushi ga atsurayeta no to chigaimasu.</i> |
| He offered me a hundred yen, but I would n't take it. | <i>Watakushi ni hiyaku yen yarō to itta ga ukenakatta.</i> |
| The ladies rode in kagos, but we walked. | <i>Fujingata wa kago ni notta ga watakushidomo wa arukimashita.</i> |
| Some of us would like to study history. | <i>Watakushidomo no uchi ni rekishi wo keiko shitai mono mo gozaimasu.</i> |
| Everything I say seems to offend you. | <i>Watashi no iu koto wa nani mo ka mo o ki ni sakarau yō de gozaimasu.</i> |
| Did n't some one bring a parcel for me just now? | <i>Ima dare ka watakushi no tokoro ye tsutsumi wo motte kita de wa nai ka.</i> |
| I think you'll find a few screws in my tool-chest. | <i>Watakushi no dōgu-bako ni neji ga ni sam bon haitte imashō.</i> |
| Was it you that left the door open? | <i>Akepanashi ni shita no wa omaye ka.</i> |
| You're a little particular. | <i>Anata wa sukoshi ko-mudrukashii hito de gozaimasu.</i> |

There was a man here an hour or two ago inquiring for you.	<i>Senkoku anata wo tadsumete kita hito ga atta.</i>
You've got holes in both your socks.	<i>Omaye no tabi ni wa riyōhō ni ana ga aite iru.</i>
That hairpin of yours is very stylish.	<i>Anata no kanzashi wa taisō iki desu ne.</i>
These are not yours, are they?	<i>Kore wa anata no de wa gozaimasumai na.</i>
He'll probably choose this color.	<i>Are wa ōkata kono iro wo toru darō.</i>
He's a man of ability, but he's lacking in energy.	<i>Are wa saishi da ga kiriyoku ni tobo-shii hito da.</i>
Please don't tell him anything.	<i>Are ni nani mo kikasenai de kudasai.</i>
I gave him all the money I had.	<i>Ano hito ni ari kiri kane wo yatte shimatta.</i>
I wish I had some of his money.	<i>Ano hito no motte iru kane ga sukoshi hoshii mon' da.</i>
What paper did it come out in?	<i>Sore wa nani shimbun ni demashita ka.</i>
How many does it hold?	<i>Sore ni ikutsu hairimasu ka.</i>
I don't believe there's one like it in Tōkiyō.	<i>Sore to onaji yō na no wa Tōkiyō ni gozaimasumai.</i>
As you're about it, wash this too.	<i>Sono tsuide ni kore mo aratte o kure.</i>
There was a fellow named Benkei among his retainers.	<i>Sono kerai ni Benkei to iu mono ga atta.</i>
Did he say it before people?	<i>Hito no maye de sō itashita ka.</i>
I'll do it as soon as I can.	<i>Deki shidai ni sō itashimashō.</i>

II.—COMPOUND PERSONALS.

Pronouns followed by 'self,' are rendered according to the shade of meaning to be expressed:—

1. Simply emphatic—the Personal Pronoun itself.
2. One's self as well as another—the Personal Pronoun and *mo yahari*; *yahari*, however, is often understood.

3. One's self as distinguished from others—*jibun*.

4. By one's self, alone—*hitori de*.

5. Of itself, spontaneously—*shizen ni*.

Jibun and *hitori de* are sometimes combined.

1.

I'll lend it to you just as soon as I've finished reading it myself. *Watakushi ga yonde shimattara sugu ni o kashi mōshimashō.*

2.

I've tripped on that sill two or three times myself. *Watakushi mo yahari ano shikii ni wa ni san do ketsumadzuiteda koto ga aru.*

3.

He has a pretty good opinion of himself. *Jibun wa yohodo dekiru tsumori de iru.*

You can't do it yourself either. *Jibun mo yahari dekinai kuse ni.*

Go yourself. *Jibun de itte o ide.*

Had n't you better go and see him about it yourself? *Go jibun de irassh'tte go danji nas'tta hō ga ii ja arimasenu ka.*

Are you going to use it yourself? *Go jibun de o tsukai nasaru ka.*

You ought to be able to answer that yourself. *Jibun de kotaye ga deki sō na mon'da.*

4.

I doubt whether you can do it yourself. *O hitori de wa o mudzukurashū gozaimashō.*

5.

Do you believe the world came into existence of itself? *Sekai wa shizen ni dekita mono deshō ka.*

III.—HONORIFICS.

As stated above, it is a marked characteristic of Japanese to avoid the use of Personal and Possessive Pronouns; especially is this the case in addressing equals or superiors and in speaking of

those who should be mentioned with respect. In such instances, the absence of the Pronouns is generally made good by the presence of what usually go under the name of Honorifics.

SEC. 1.—*O* AND *Go*.

The Honorific particles *o* and *go* are prefixed to —

1. Nouns.

2. Verbs:—

(a) When the person addressed or referred to is the Agent in the action, the Verb assumes the Root form (excepting those Verbs made up of a Noun and *suru*, in which the *suru* become *nasaru*) and is followed by *nasaru* or *ni naru*. Sometimes *de gozarimasu* takes the place of *nasaru* or *ni naru*, the Root in this case becoming a Noun.

(b) When the person addressed or referred to is the Object, either direct or indirect, of the speaker's action, *mōsu* is employed instead of *nasaru*. Verbs made up of a Noun and *itasu* (*suru*) or *ni naru*, however, require no change beyond prefixing the Honorific.

3. Adjectives and Adverbs:—In sentences addressed to equals or superiors, the Japanese often prefix *o* to Adjectives and Adverbs, even where the English idiom drops the Pronoun.

As a rule, *o* precedes Japanese words, and *go*, Chinese; *o rusu*, *o taku* and *go mottomo*, however, are familiar examples of exceptions.

Sama is sometimes appended to Nouns; and instances occur where Pronouns are used in addition to *o* and *go*.

Nearly all the examples in this Section will be found somewhere in Satow's *Kuawai Hen*. Most of them are common expressions, some of which are not easily rendered literally.

1

Where is your house, Sir?	<i>O taku wa doko de gozaimasu ka.</i>
Remember me to your family.	<i>O taku ye yoroshū (osshatte kudasai).</i>
What is your opinion?	<i>O mikomi wa dō de gozaimasu.</i>
By your favor.	<i>O kage de.</i>
Are you at leisure?	<i>O hima de gozaimasu ka.</i>
Is he at home?	<i>O uchi desu ka.</i>
He is out.	<i>O rusu de gozaimasu.</i>
I'm sorry for you.	<i>O kinodoku sama (de gozaimasu).</i>
I've kept you waiting.	<i>O machidō sama (de gozaimasu).</i>
What is your answer?	<i>Go hentō wa dō desu.</i>
What is your business?	<i>Nani go yō de gozaimasu ka.</i>
That's quite a misapprehension on your part.	<i>Sore wa ōki ni go riyōken-chigai de gozaimasu.</i>
Thanks, you're very kind, but—	<i>Go shinsetsu wa arigatō gozaimasu ga—</i>
As you know.	<i>Go shōchi no tōri.</i>
You must be very anxious.	<i>Sazo go shimpai de gozaimashō.</i>
You're right.	<i>Go mottomo de gozaimasu.</i>

2. (a).

What time will you get up, Sir?	<i>Nan doki ni o oki nasaimasu ka.</i>
Warm your hands a bit at the hibachi.	<i>Chito hibachi de o te wo o aburi nasai.</i>
When do you sail?	<i>Itsu go shuppan nasaimasu ka.</i>
Are you going already?	<i>Mō o kayeri de gozaimasu ka.</i>
Did you understand?	<i>O wakari de gozaimashita ka.</i>
Do you know that man?	<i>Ano hito wa go sonji desu ka.</i>

2. (b).

As I told you.	<i>O hanashi mōshita tōri.</i>
I beg of you.	<i>O tanomi mōshimasu.</i>
I was very anxious about you.	<i>Ōki ni o anji mōshimashita.</i>
I'll look for you without fail.	<i>Kanaradzu o machi mōshimashō.</i>
Shall I show him (a guest) in?	<i>O tōshi mōshimashō ka.</i>

I've interrupted you.	<i>O jama itashimashita.</i>
I'll go with you immediately.	<i>Sugu ni o tomo itashimashō.</i>
I was rude to you the other day.	<i>Senjitsu wa go burei itashimashita.</i>
I've been very remiss in calling on (or writing to) you.	<i>Makoto ni go busata itashimashita.</i>
I'll let you know.	<i>Go sata itashimashō.</i>
I'm very much obliged to you.	<i>Ōki ni o sewa ni narimashita.</i>

3.

I congratulate you.	<i>O medetō gozaimasu.</i>
I'm afraid I've been boring you.	<i>Sazo o yakamashū gozaimashitarō.</i>
It's (what you wish done) no trouble at all.	<i>O yasui go yō de gozaimasu.</i>
Is n't it too cold for you here?	<i>Koko wa amari o samū gozaimasenu ka.</i>
It's very cheap.	<i>Makoto ni o yasū gozaimasu.</i>

SEC. 2.—HONORIFIC VERBS.

1. Used independently :—There are certain Verbs that are used in speaking of the actions of those who are either really or by courtesy inferiors, and others that are employed when one comes to mention the actions of a superior. Both of these classes, especially in conversation between equals or with superiors, commonly dispense with the Personal Pronouns, and without ambiguity.

The following list comprises most in daily use. Those in parentheses are only relatively humble, not absolutely; humble as compared with those in the second column.

Kudasaru and *itadaku* are much more courteous than *kururu* and *morau*. *Kururu* is sometimes employed even of one's own action towards an inferior.

A sentence containing *morau* is often the best way of rendering an English sentence containing to 'give'; and *chōdai* is constantly used where we should say, 'please give me.' In the same way, 'please lend me' is commonly expressed by *haishaku*.

	OF THE INFERIOR'S ACTION.	OF THE SUPERIOR'S ACTION.
give, send	<i>ageru</i>	<i>{ kureru</i> <i>{ kudasaru</i>
receive	<i>{ morau</i> <i>{ itadaku</i> <i>{ chōdai suru</i>	
be	<i>{ (imasu)</i> <i>{ (orimasu)</i>	<i>{ o ide nasaru</i> <i>{ irassharu</i>
do	<i>{ (suru)</i> <i>{ (itasu)</i>	<i>{ nasaru</i> <i>{ asobasu</i>
say	<i>{ (iu)</i> <i>{ (mōsu)</i>	<i>ossharu</i>
see	<i>(miru)</i>	<i>goran nasaru</i>
come, go	<i>mairu</i>	<i>{ o ide nasaru</i> <i>{ irassharu</i>
call on	<i>agaru</i>	
eat	<i>taberu</i>	<i>meshi-agaru</i>
borrow	<i>haishaku suru</i>	
show	<i>o me ni kakeru</i>	
be permitted to see	<i>haiken suru</i>	

- I'll give you as many as you need. *O iriyō dake agemashō.*
- If it's convenient to you, I'll give you your next month's salary now. *Go tsugō ga yokereba, raigetsu bun no gekkiu wo ima agemashō.*
- Did the photographs I sent you the other day reach you? *Sendatte ageta shashin wa todokimashita ka.*
- I should like very much to get a day's leave, Sir. *Danna sama, dōzo ichi nichi o hima wo itadakitō gozaimasu.*
- Yes Sir, I got them after I came home. *Hai, kayette kara chōdai itashimashita.*
- Who gave you that watch of yours? *Sono o tokei wa dare ni o morainas'tta ka.*
- Please give me a drink of water. *O hiya wo ip pai chōdai.*
- Why, I was in the garden. *Sore wa sore wa niwa ni orimashitanō ni.*
- Were you out in the garden, or in the house? *Niwa ni dete o ide nas'tta ka, uchi ni o ide nas'tta ka.*
- Where were you when the fire broke out? *Kuwaji ga okotta toki ni doko ni irasshaimashita ka.*
- I've done it two or three times already. *Mō ni san do itashite imashita.*
- If it were you, what would you do? *Anata nara, dō nasaimasu ka.*
- As I just said. *Tadaima mōshita tōri.*
- What did you say to that? *Soko de nan to osshaimashita ka.*
- Did you look in the drawer? *Hikidashi wo goran nas'tta ka.*
- I don't think I can go before four o'clock. *Yo ji maye ni wa mairaremasumai.*
- Did you ever go to Shiba? *Shiba no Zōjōji ye o ide nas'tta koto ga arimasu ka.*
- Are you going to see the fireworks to-night? *Konya hanabi wo mi ni irasshaimasuka.*
- I called the other day to thank you, but you were out. *Sendatte o rei ni agarimashita ga orusu deshita.*
- I just called to bring back that book I borrowed of you the other day. *Chotto sendatte haishaku shita gohon wo o kayeshi mōshi ni agarimashita.*
- I did n't eat any rice at all yesterday. *Sakujitsu wa meshi wo sukoshi mo tabemasenu deshita.*
- Will you take a little more? *Mō sukoshi meshi-agarimasu ka.*

Please lend me your watch key. *Dōzo o tokei no kagi wo haishaku.*
 Shall I open it and show it to you? *Akete o me ni kakemashō ka.*
 May I look at your watch chain a minute? *O tokei no kusari wo chotto haiken.*

2. Used as Auxiliaries :—Besides being used independently, *ageru*, *morau*, *itadaku*, *kureru* and *kudasaru*, are also used in connection with other Verbs as Auxiliaries. In such cases, *ageru* expresses the idea that the inferior performs the action for the superior ; *kudasaru* and *kureru*, vice versa ; *morau* and *itadaku*, that one gets an action performed for him by another. (Comp. IX. Sec. 10.)

Kudasaru is much more courteous than *kureru* ; *o kure* is frequently employed in civil commands. The same is true of *itadaku* as compared with *morau*, the latter being often used where the service is paid for.

In all cases, politeness requires equals to be regarded as superiors.

Kudasaru and *kureru*, especially in the Imperative, are fair renderings of 'please.'

Kudasaru many follow the Root preceded by *o* ; with this exception, all five verbs succeed the Participle. *Ageru*, *morau* and *itadaku* may be accompanied by *o* and *mōsu* ; as *o morai mōsu*.

Shall I do it for you?	<i>Sō shite agemashō ka.</i>
I'll buy it for you on my way home.	<i>Kayeri gake ni katte kite agemashō.</i>
He did every thing for me that I asked him to.	<i>Tanonda koto wo minu shite kuremashita.</i>
Isuke got one (a ticket) for me from a friend of his.	<i>Isuke ga ichi mai tomodachi kara moratte kuremashita.</i>
Is n't there some one who will lend you one?	<i>Dare ka kashite kureru mono wa arimasenu ka.</i>
Your father did it for me.	<i>Go sompu san ga shite kudasaimeshita.</i>

I suppose you have n't copied those specifications for me yet.	<i>Ano shiyō-gaki wa mada utsushite kudasaimasumai na.</i>
Did you send me your book?	<i>Go hon wo o yokoshi kudasaimashita ka.</i>
Please show it to me a minute before you seal it up.	<i>Fū wo nazaru maye ni chotto misete kudasai.</i>
Please take a look at these pens and see whether they'll do.	<i>Kono fude de yoi ka, chotto goran nas'tte kudasai.</i>
Please don't put out the light for a minute.	<i>Mō sukoshi akari wo kesanai de oite kudasai.</i>
He says he wants to get you to teach him Japanese.	<i>Nihongo wo oshiyete moraitai to mōshimasu.</i>
Let's get your brother to make us a kite.	<i>Niisan ni tako wo koshirayete morawō ja nai ka.</i>

IV.—RELATIVES.

Japanese is without Relative Pronouns. Relative Clauses are placed before what in English is the Antecedent, which they qualify as Adjectives.

When the Antecedent is 'it,' 'that,' 'one,' or when it is not expressed (in clauses with 'what'), it is rendered by *no* (*mono* or *koto*, as the case may be).

It will be observed that the Prepositions of Relative Clauses generally drop out in translation.

It was n't I that said it.	<i>Itta no wa watakushi de wa arimasenu.</i>
Who was that that you bowed to just now?	<i>Ima o jigi wo nas'tta no wa dare desu ka.</i>
Who was that that bowed to you just now?	<i>Ima o jigi wo shita no wa dare desu ka.</i>

- He's a fellow that used to be a servant of ours. *Are wa moto uchi ni hōko wo shite ita mono da.*
- What is that that that crow has in its mouth? *Ano karasu ga kuwayete iru no wa nan darō.*
- Do you mean the one I left with Komakichi? *Komakichi ni adzuketa no (mono) no koto desu ka.*
- Let me see what you have in your hand. *Te ni motte iru mono wo o mise.*
- What the rats don't carry off the ants eat. *Nedzumi ga motte ikanai mono wa ari ga kuu.*
- Have you done what I told you? *Watakushi ga itta koto wo nasai-mashita ka.*
- That horse I paid such a high price for not long ago is n't worth his oats. *Kono aida taikin wo dashite katta uma wa kaiba-tsusbushi da.*
- What was the name of that king who used to kill flies when he was a boy? *Kodomo no toki ni yoku hai wo koro-shita ō sama no na wa nan to ii-masu ka.*
- What was the name of that man who was executed for assassinating Ōkubo? *Ōkubo sangi wo ansatsu shite zanzai ni natta hito wa nan to mōshimasu ka.*
- Did they take that carpenter that fell off the roof and sprained his arm to the hospital? *Ano yane kara ochite ude wo kujiita daiku wo biyōin ye tsurete ikima-shita ka.*
- Who was that woman you met a little while ago with a baby on her back? *Senkoku o ai nas'tta ko wo obutte ita onna wa dare de gozaimasu ka.*
- Which is the drawer you keep your lead pencils in? *Yempitsu wo irete o oki nasaru hiki-dashi wa dore desu ka.*
- Is n't this the book you put the letter in? *Kore wa tegami wo hasande o oki nas'tta hon ja arimasenu ka.*
- I can't find where the paper is that these books were done up in. *Kono hon wo tsutsunda kami wa doko ni aru ka miyenai.*
- Where does the clay come from that they make into these bricks? *Kono renga ni suru tsuchi wa doko kara kimasu ka.*
- He's an official I dined with yesterday. *Are wa kinō issho ni shokuji wo shita yakunin da.*
- Is the man you spoke to me about recently still alive? *Kono aida o hanashi no hito wa mada ikite orimasu ka.*

Is this the carpenter you intend to make the contract with? *Yakujō wo nasaru tsumori no daiku wa kono hito desu ka.*

Where does that carpenter you generally have live? *Ano o de-iri no daiku wa doko ni orimasu ka.*

V.—INTERROGATIVES.

1. Who—*dare*, (more courteous) *donata*.

2. Which:—

(a) Substantive form:

Of two—*dochira*.

Of any number (usually more than two)—*dore*.

(b) Adjective form:

Of two—*dochira no*.

Of any number (usually more than two)—*dono*.

3. What:—

(a) Substantive form—*nani*; *dō* or *ikaga*.

(b) Adjective form—*nani*, *nan no*; *dō iu*.

‘Whose’ is *dare no*.

Dō and *ikaga* (how) are used in inquiries regarding intention, opinion, et cetera.

Nani expects a direct categorical answer; *dō iu* is rather ‘what sort of,’ and looks for explanation, description, qualification; a distinction, however, not rigidly observed. The *i* in *nani* is often elided.

In inquiries for the name of a thing, *nan to iu* is employed.

With Verbs of ‘saying,’ *nan to* may take the place of *nani*.

‘Whose,’ ‘which’ and ‘what,’ in the sense of ‘belonging to what place or premises,’ are rendered by *doko* (where) *no*.

1.

Who was it that invented the telegraph?	<i>Denshinki wo hatsumei shita no wa dare desu ka.</i>
Whom have you been taught by hitherto?	<i>Kore made dare ni oshiyete moraimashita ka.</i>
Whom are you living with?	<i>Donata to issho ni o ide nasaimasu ka.</i>
Whose shoes are those there?	<i>Soko ni aru kutsu wa dare no desu ka.</i>

2. (a).

Which do you prefer?	<i>Dochira ga yo gozaimasu ka.</i>
Which of these books was published last?	<i>Kono hon wa dochira ga ato de shuppan ni narimashita ka.</i>
Which shall I do first?	<i>Dochira wo saki ni itashimashō ka.</i>
Which of those ships is the fastest?	<i>Ano fune wa dore ga ichi ban hayō gozaimasu ka.</i>
Which of the Kiuō Dōwa had I better begin with?	<i>Kiuō Dōwa dore kara hajimetara yo gozaimasu ka.</i>
Which of these photographs was taken first?	<i>Kono shashin wa dore ga ichi ban saki ni totta no desu ka.</i>

2. (b).

Which road shall we take?	<i>Dochira no michi wo ikimashō ka.</i>
Which carpenter shall I call?	<i>Dono daiku wo yobimashō ka.</i>
Which room did you put the new chair in?	<i>Dono heya ye atarashii koshibake wo oita ka.</i>

3. (a).

What are you doing?	<i>Nani wo shite o ide nasaimasu ka.</i>
What's that lying there?	<i>Soko ni ochite iru no wa nan desu ka.</i>
What do you suppose most musquitos live on?	<i>Ka wa taitei nani wo tabete ikite iru mono darō.</i>
What's a biyō?	<i>Biyō to iu mono wa nan desu ka.</i>
What do you intend to do?	<i>Dō suru tsumori da.</i>
Let him have it and see what he'll do with it.	<i>Dō suru ka yatte goran.</i>

What does Mr. Yamada think? *Yamada san wa dō omoimasu ka.*
 What is Mr. Nakamura's opinion? *Nakamura san no oboshimeshi wa ikaga desu ka.*

3. (b).

What road did you come? *Nani kaidō wo irasshaimashita ka.*
 What chō does Mr. Nomura live in? *Nomura san no oru tokoro wa nani chō desu ka.*
 What's the number of your house? *O uchi no banchi wa nan ban desu ka.*
 What time does the train start? *Kisha wa nan ji ni demasu ka.*

Please tell me what's the meaning of this word. *Kono kotoba wa dō iu imi ka kikasete kudasai.*
 What's your opinion about free trade and protection? *Jiyū-bōyeki to hōgo-zei no koto wa dō iu go setsu desu ka.*
 What sort of flowers do you intend to plant in your garden? *O niwa ye dō iu kusa-bana wo o uye nasaru o tsumori desu ka.*
 What's the matter with you? *Dō iu go biyōki desu ka.*

What's his name? *Are wa nan to iu hito desu ka.*
 What do you call this fish? *Kore wa nan to iu sakana desu ka.*
 What's the name of that place where they get the coal? *Sekitan no deru no wa nan to iu tokoro desu ka.*
 What do they call the river just this side of Odawara? *Odawara no jiki temaye ni aru no wa nan to iu kawa desu ka.*

What (letter) box did you put it in? *Doko no yūbin-bako ye ireta ka.*
 What bath do you go to? *Itsu de mo doko no yu ni o ide nasaimasu ka.*

What godown have you stored your things in? *Doko no kura ye nimotsu wo o shimai nasaimashita ka.*

Which porcelain are you going to buy? *Doko yaki no setomono wo o kai nasaimasu ka.*

Which is the strongest navy? *Doko kuni no kaigun ga ichi ban tsuyō gozaimasu ka.*

Whose groom was that here this morning with a black horse? *Kesa koko ye ao-uma wo hiite kita no wa doko no bettō ka.*

CHAPTER V.—PRONOMINAL ADJECTIVES.

There is an important class of words which have been variously classified by different English grammarians. Most of them are at times used by themselves and at times to qualify other words; a recent author has accordingly grouped them together under the term Pronominal Adjectives. The classification is open to criticism; such an arrangement, however, suits the purpose of the present writer better than any other.

SEC. 1.—THIS, THAT, SUCH.

1. This, these :—

- (a) Pronominal form—*kore*.
- (b) Adjective form—*kono*.

2. That, those :—

- (a) Pronominal form—*sore* ; *are*.
- (b) Adjective form—*sono* ; *ano*.

3. Such :—

- (a) Like this—*konna*, *kō iu*, *kono yō na*, *kō iu yō na*.
- (b) Like that { *sonna*, *sō iu*, *sono yō na*, *sō iu yō na*.
anna, *aa iu*, *ano yō na*, *aa iu yō na*.

Sore and *sono* are used of things near to or connected with the person addressed, of subjects therefore which are before his mind; accordingly, they are the proper rendering of 'that' referring to a matter just mentioned. This also explains why *sore* means 'it.'

Are and *ano* are used of things more or less remote from the speaker and hearer; they are therefore employed in introducing a subject.

The distinction between *sore* and *are* holds good between *sonna* and *anna*.

With Verbs of 'saying,' 'this' is rendered by *kō*, and 'that' by *sō*. In the sense of 'to-day,' 'this' is rendered by *kūyō* or *konnichi*.

When used to specify and emphasize a particular point or feature ('just there'), *soko* takes the place of *sore*.

Followed by an Adjective, *konna* becomes *konna ni*; *sonna* and *anna* become *sonna ni* and *anna ni*.

1. (a).

Is this a musquito or a flea-bite?	<i>Kore wa ka-kui ka nomi-kui ka.</i>
This is neither colloquial nor book-language.	<i>Kore wa zokugo de mo naku gagen de mo nai.</i>
Have you any silk exactly like this?	<i>Chōdo kore to onaji yō na kinu ga arimasu ka.</i>
Are these first, or second class cars?	<i>Kore wa jōtō no kuruma desu ka, chūtō no kuruma desu ka.</i>

1. (b).

This kago has neither futons nor a (oiled paper) cover.	<i>Kono kago ni wa futon mo tōyu mo nai.</i>
Are n't you done with this pen yet?	<i>Kono fude wa mada o aki ni narimasenu ka.</i>
I want something to put this water in.	<i>Nani ka kono midzu wo ireru mono ga iriyō desu.</i>
You have n't starched these clothes enough.	<i>Kono kimono ni wa nori no tsuke yō ga tarinai.</i>
He said this:—	<i>Are wa kō itta:—</i>
This must be the third or the fourth.	<i>Kiyō wa mikka ka yokka darō.</i>

2. (a).

What's that (in your hand)?	<i>Sore wa nan desu ka.</i>
You don't need so much as that, I think.	<i>Sore hodo wa o iriyō de arimasumai.</i>
That's just right.	<i>Sore de chōdo yoi.</i>
Put these in the box and those in the drawer.	<i>Kore wa hako ye irete sore wa hiki-dashi ye irete o kure.</i>
What's that (sound outside)?	<i>Are wa nan desu ka.</i>
What sort of a machine is that?	<i>Are wa dō iu kikai desu ka.</i>

2. (b).

Have you ever read that book (beside you)?	<i>Sono hon wo o yomi nas'tta koto ga arimasu ka.</i>
You'd better not eat too many of those cakes.	<i>Sono kuwashi wo amari tabenai ga yoroshii.</i>
I've never met either of them.	<i>Sono hito wa dochira mo atta koto wa nai.</i>
Confound it, that dog next door always barks at the moon.	<i>Imaimashii, ano tonari no inu wa itsu de mo tsuki wo mite hoyeru.</i>
Do you know how long that rope is?	<i>Ano tsuna wa nan jaku aru ka go zonji desu ka.</i>
Has n't that table but two drawers?	<i>Ano dai wa futatsu shika hikidashi ga nai ka.</i>
That dog ought to be killed.	<i>Ano inu wa koroshite shimau ga ii.</i>
It that what you mean?	<i>Ano koto desu ka.</i>
Is n't that box nailed up yet?	<i>Ano hako wa mada kugi-jime ni shimasenu ka.</i>
Who told you that?	<i>Dare ga sō iimashita.</i>
That's his weakness.	<i>Soko ga ano hito no ochido da.</i>
That's the important point.	<i>Soko ga kanjin na tokoro da.</i>
That's the beauty of it.	<i>Soko ga miyō na tokoro da.</i>
That I don't understand (the rest I do).	<i>Soko wa wakarimasenu.</i>

3. (a).

How much sugar do you need to make cake like this?	<i>Konna kuwashi wo koshirayeru ni satō ga nani hodo irimasu ka.</i>
I use a pen like this occasionally.	<i>Oriori konna fude wo tsukaimasu.</i>

3. (b).

How did you make such a mistake?	<i>Dō shite sonna machigai wo nasaimashita ka.</i>
Nobody but a fool would say such a thing.	<i>Baka no hoka ni dare mo sonna koto wo iwanai.</i>
Why do you always make such a disagreeable face when you're told to do any thing?	<i>Naze itsu de mo yō wo iitsukeru to sonna ni iya na kao wo suru no da.</i>
At such a time one does n't know what is best to do.	<i>Sō iu toki ni wa dō shite ii ka wakaranai mono da.</i>
Such preaching as that does more harm than good.	<i>Anna sekkiyō wa kayette tame ni naranai.</i>
Why do you suppose the Japanese junks have such high sterns?	<i>Nihon no oyabune wa naze anna ni tomo no hō ga takai darō.</i>

SEC. 2.—EITHER, NEITHER, BOTH.

1. Either :—

(a) One—*dochira ka*.(b) One or the other no matter which—*dochira de mo*.(c) Both—*dochira mo*.2. Neither (also either with the Negative)—*dochira mo* and the Negative.3. Both—*dochira mo, riyōhō, riyōnin, futari*.

Dochira and *riyōhō* are sometimes followed by *no* and precede their Nouns ; usually, however, they come after them and alone.

To mo adds emphasis to *riyōhō* and *futari*. *Riyōnin* and *futari* are used only of persons. In the case of an action, *dō de mo* takes the place of *dochira de mo*.

1. (a).

Is either of those men-of-war an iron-clad?	<i>Ano gunkan wa dochira ka kōtessen desu ka.</i>
Is either of these pencils yours?	<i>Kono ni hon no sekihitsu no uchi dochira ka anata no de gozaimasu ka.</i>
Will either of these suit you?	<i>Kono uchi dochira ka o ki ni irimaru ka.</i>

1. (b).

Either of those will do; hand me one, please.	<i>Sono futatsu no uchi dochira de mo ii kara, hitotsu yokoshite kun na (kure nasai).</i>
Either of those sticks would be strong enough.	<i>Sono bō nara dochira de mo daijōbu darō.</i>
Either (course) will do.	<i>Dō de mo yo gozaimasu.</i>

1. (c).

You'll find that character in either (dictionary).	<i>Sono ji wa dochira ni mo arimasu.</i>
Well, it's (Japanese porcelain) more like French than English, but it's different from either.	<i>Sayōsa, Yeikoku no yori Furansu no ni nite iru ga dochira to mo chigaimasu.</i>

2.

Neither of those pens is good for anything.	<i>Sono fude wa dochira mo yaku ni tatanai.</i>
I think neither of those houses belongs to Mr. Fujita now.	<i>Ano iye wa mō dochira mo Fujita san no mono de wa nakarō (arumai).</i>
I hope neither of you is wounded.	<i>Dochira mo o kega wo nasaranakereba ii ga.</i>
Does n't either of these colors suit you?	<i>Kono iro wa dochira mo o ki ni irimasemu ka.</i>

You must n't touch either of these books.	<i>Kono hon wa dochira mo sawatte wa ikenai.</i>
You can't trust either of them.	<i>Dochira mo shinyō ga dekinai.</i>
This character is n't in either of the dictionaries.	<i>Kono ji wa dochira no jibiki ni mo nai.</i>
Did n't either of your friends come?	<i>Dochira no o tomodachi mo o ide nasaimasenu deshita ka.</i>
Won't Moto lend you either of her hairpins?	<i>O Moto san wa dochira no kanzashī mo kashite kuremasenu ka.</i>

3.

Both of my flower vases fell off the shelf and were broken to pieces.	<i>Hana-ike ga dochira mo (riyōhō) tana kara ochite kuwarete shimatta.</i>
These jinriki men are both 'tight.'	<i>Kono jinriki-hiki wa dochira mo (riyōhō) namayoi ni natta.</i>
Please lend me both for a few minutes.	<i>Dochira mo (riyōhō) chotto kashite kudasai.</i>
You must do both.	<i>Dochira mo (riyōhō to mo) shinakutchi naranai.</i>
These ornaments are both beautiful.	<i>Kono kazari wa dochira mo (riyōhō to mo) rippa de gozaimasu.</i>
My parents both died when I was a child.	<i>Futa-oya wa dochira mo (riyōhō to mo, futari to mo) watakushi no chiisai jibun ni nakunarimashita.</i>
Bring me the hammer and the screw-driver—both of them.	<i>Kanadzuchi mo neji-nuki mo riyōhō motte koi.</i>
Have you looked in both pockets?	<div style="display: inline-block; vertical-align: middle;"> <i>Tamoto wo riyōhō (do- chira mo)</i> <i>Riyōhō no tamoto wo</i> </div> <div style="display: inline-block; vertical-align: middle; font-size: 3em; margin: 0 10px;">}</div> <div style="display: inline-block; vertical-align: middle;"> <i>sagashima- shita ka.</i> </div>

SEC. 3.—EACH.

1. Every one individually—*meimei, tenden ni*.

2. Apiece—*dzutsu*.

Meimei and *tenden ni* follow the Noun which they partition.
Meimei is used only of persons.

Dzutsu follows the number or amount distributed. When 'each' is used Pronominally, *hitori*, *mina* and (in the case of two things) *dochira mo* are inserted to prevent ambiguity. Sometimes these words are inserted when 'each' is an Adjective.

1.

Each student lives by himself.	<i>Shosei wa meimei betsubetsu ni sunde imasu.</i>
Each soldier had on a different uniform.	<i>Heitai wa meimei kawatta fuku wo kite orimashita.</i>
Each one can do as he likes.	<i>Meimei katte shidai ni dekimasu.</i>
Each child recited in turn.	<i>Kodomo wa tenden ni anshō itashimashita.</i>
Each church chooses its own pastor.	<i>Kiyōkuwai wa tenden ni bokushi wo yerabimasu.</i>
Each one came up wagging his tail, and looking as if he thought he'd done something 'smart.'	<i>Tenden ni hokori-gao ni shippo wo futte kimashita.</i>

2.

I'll take three of each sort.	<i>Hito iro mitsu dzutsu ni shiyō.</i>
Give a little to each child.	<i>Kodomo ni sukoshi dzutsu o yan (yari) nasai.</i>
There are two persons in each of those jinrikis.	<i>Ano jinriki ni wa hito ga futari dzutsu notte iru.</i>
Put a spoonful of tea in each of these cups.	<i>Kono chawan ye hito saji dzutsu cha wo irete o kure.</i>
Put a two cent stamp on each of those letters and mail them.	<i>Sono tegami ye ni sen no kitte wo ichi mai dzutsu hatte dashite o kure.</i>
You must put three hinges on each door.	<i>Ichī mai goto ni chō-tsugai wo mitsu dzutsu tsukenakereba ikenai.</i>
Give two or three of each sort to each.	<i>Hitori ni hito iro futatsu ka mitsu dzutsu o yan nasai.</i>
You'd better give each of them a bu or two apiece.	<i>Mina ni ichi bu ka ni bu dzutsu mo yaru ga ii.</i>
Suppose you take a little of each (two kinds of paint) and mix them.	<i>Dochira mo sukoshi dzutsu wakete mazete goran.</i>

There are a few of each (two things) *Dochira mo rigōhō no hikidashi ni*
in both drawers. *sukoshi dzutsu haite imasu.*

Each of these lamps (more than two) *Kono rampu ni wa mina hoya ga*
has two chimneys. *futatsu dzutsu tsuite imasu.*

SEC. 4.—SOME.

1. Somebody—*dare ka.*
2. Something—*nani ka.*
3. Some one (thing) of a particular group—*dore ka.*
4. Indefinite designation, 'a certain'—*aru.*
5. A part, a portion, 'some' as contrasted with 'others'—*mo,*
ni yotte wa.
6. An indefinite quantity :—
 - (a) Pronominal—can only be rendered by some such word
as *sukoshi, ip pai, et cetera.*
 - (b) Adjective—not rendered.
7. Some more :—
 - (a) In addition—*motto.*
 - (b) Left—*mada.*

1.

Somebody is knocking at the gate. *Dare ka mon wo tataite iru.*
Somebody must go to Yokohama *Dare ka ano kinsu wo tori ni kiyō*
to-day for that money. *Yokohama ye ikanakereba narima-*
senu.
I'm positive somebody has told it. *Kitto dare ka itta ni chigai wa nai.*
Are some of the students in their *Dare ka shosei wa heya ni imasu ka.*
rooms?

2.

You'd better plant something here. *Koko ye nani ka uyeru ga ii.*
Something fell down and waked me *Nani ka ochite me wo samashita.*
up.
Have n't you put something heavy *Kono hikidashi ye nani ka omotai*
in this drawer ? *mono wo ireta de wa nai ka.*

Have n't you dropped something? *Nani ka otoshi mono wo nasaimasen ka.*

Don't you suppose there's some good fresh fruit? *Nani ka midzu-gashi no ii no ga nai darō ka.*

3.

Can you spare me some one of these? *Kono uchi dore ka hitotsu chōdai dekimashō ka.*

Won't some one of the jinrikis by the bridge do? *Dore ka hashi no kiwa ni aru jinriki de wa ikimasenu ka.*

4.

Some scholar has written a history in about fifty volumes. *Aru gakusha ga go jis satsu bakari aru rekishi wo kakimashita.*

Some general, with two or three hundred soldiers, has defeated the Chinese army. *Aru taishō ga ni sam biyaku no heitai wo motte Shina no gunzei ni kachimashita.*

I have often heard a certain teacher talk— *Watakushi wa aru sensei no o hanashi wo maido kikimashita ga.*

5.

Some tables have three legs. *Sam bon ashi no dai mo aru.*

Some people sympathize with England, and some sympathize with Russia. *Yeikoku ni hiiki suru hito mo gozaimasu shi, Rokoku ni hiiki suru hito mo gozaimasu.*

Some said go; and some, don't go. *Ike to iu hito mo ari, ikuna to iu hito mo atta.*

Some of the soldiers were cavalry. *Heitai no uchi ni kihei mo gozaimashita.*

Some of the English kings were wise men. *Yeikoku no ō no uchi ni wa kashikoi hito mo atta.*

Some of the most celebrated men have been blind. *Mottomo nadakai hito no uchi ni mekura na hito mo atta.*

Most blind men are ignorant, but some are celebrated scholars. *Mekura wa taitai mugaku desu ga toki to suru to nadakai gakusha mo gozaimasu.*

Some of them are better than others. *Uchi ni wa yoi no mo aru.*

- Make some white and some black. *Shiroi no mo kuroi no mo koshirayete o kure.*
- I keep some of my letters, but most of them I burn up. *Totte oku tegami mo arimasu ga taitai yaki-sutete shimaimasu.*
- Koma put some in the bookcase, and the rest are still in the box. *Koma ga shodana ye mo iremashita shi, ato wa mada hako ni nokoshite gozaimasu.*
- I gave some to Denjirō, I eat some myself, and the rest I put in the drawer. *Denjirō ni mo yarimashita shi, jibun de mo tabete, ato wa hikidashi ni irete okimashita.*
- Some bees don't make honey. *Hachi ni yotte wa mitsu wo koshirayenai no ga aru (mitsu wo koshirayenai hachi mo aru).*
- Some flowers have no perfume. *Hana ni yotte wa kaori ga nai (kaori no nai hana mo aru).*
- Some scholars hold a different view. *Gakusha ni yotte wa setsu ga chigau (setsu no chigau gakusha mo aru.)*
- Some boys are always getting into mischief. *Kodomo ni yotte wa itadzura ni kakari-kitte iru (itadzura ni kakari-kitte iru kodomo mo aru).*
- They say there are some fish that have no scales. *Sakana ni yotte wa koke no nai no ga aru sō da (koke no nai sakana mo aru sō da).*

6. (a).

- Sprinkle some there. *Sukoshi soko ye furi-kakete o kure.*
- May be some was dropped on the way home. *Kayeri gake ni sukoshi otoshite kita no ka mo shirimasenu.*
- Take some to try, and see how you like it. *Sukoshi kokoro-mi ni motte itte goran.*

6. (b).

- I want to get some silk embroidered. *Kinu ni nuihaku wo shite moraitai.*
- Tell Han to make some Chinese tea. *Han ni Nankin-cha wo irero to itte o kure.*
- I wish I'd planted some roses in this bed. *Kono kadan ni bara wo uyereba yokatta no ni.*

7. (a).

Tell Matsu I want some more nails. *Matsu ni kugi ga motto iriyō da to itte o kure.*

Tell Ginjirō to put on some more coal. *Ginjinrō ni motto sekitan wo kubero to itte o kure.*

Please give Chiyo some more paper. *Dōzo o Chiyo san ni motto kami wo yatte kudasai.*

7. (b).

There are some more in the right hand drawer. *Migi no hikidashi ni mada haitte imasu.*

Did you say there was some more flour in the house? *Uchi ni mada udon-ko ga aru to iimashita ka.*

SEC. 5.—ANY.

1. Persons :—

(a) Somebody—*dare ka*; with a Negative (nobody)—*dare mo* and the Negative.

(b) Any body whatever no matter who—*dare de mo*.

2. Things :—

(a) Something—*nani ka*; with a Negative (nothing)—*nani (emphatic nanni) mo* and the Negative.

(b) Some one of a particular group—*dore ka*; with a Negative (none)—*dore mo* and the Negative.

(c) Any thing whatever no matter what—*nan de mo*; any one whatever of a particular group—*dore de mo*.

3. One or more, any at all :—

(a) In Affirmative sentences—not rendered.

(b) In Negative sentences (none at all)—*sukoshi mo* with the Negative.

4. Any more :—

(a) In Affirmative sentences—*mada*.

(b) In Negative sentences—*mō* with the Negative.

1. (a).

- Is there any one in the church? *Kuwaidō ni dare ka imasu ka.*
 Did any one ever attempt it before? *Dare ka maye ni sore wo yatte mita mono ga arimasu ka.*
 I suppose you don't know of any cook? *Dare ka riyōri-nin no o kokoro-atari ga arimasumai ka.*
- Can't any one translate this? *Dare mo kono honyaku ga dekimasenu ka.*
 Did n't any one say any thing to you about it? *Dare mo nan to mo mōshimasenu deshita ka.*

1. (b).

- Please call one of the students; any one will do. *Dōzo shosei wo hitori yonde kudasai; dare de mo yo gozaimasu.*
 If any body should call, say I can't see him. *Dare de mo kitara, o me ni kakarenai to iye.*
 That's a thing any body ought to know. *Sore wa dare de mo shitte iru hadzu no koto da.*
 Any body who knows the Katakana can read it. *Dare de mo katakana wo shitta hito ni yomeru.*

2. (a).

- Is there any thing in my eye? *Me ni nani ka haitte imasu ka.*
 Did Mr. Hayashi hand you any thing for me? *Hayashi san wa nani ka watashi no tokoro ye yokoshimashita ka.*
 Have you any business? *Nani ka go yō ga arimasu ka.*
 Did Mr. Watanabe tell you any news? *Watanabe san wa nani ka shimbun wo kikasemashita ka.*
- There was a sound, but I could n't see any thing. *Oto ga shita ga nani mo miyena-katta.*
 I hope these boxes have n't any thing in them. *Kono hako no naka ni nani mo haitte inakereba ii ga.*
 Did n't you give him any thing? *Nanni mo o yari nasaimasenu deshita ka.*
 Did he say he did n't want any thing? *Nanni mo yōji ga nai to timashita ka.*

2. (b).

Was there any one of the pens that suited you? *Dore ka o ki ni itta fude ga arimashita ka.*

Won't any one of these do? *Kore wa dore mo ikemasenu ka.*

Won't any of the lamps in the house burn? *Uchi jū no rampu wa dore mo toboranai ka.*

2. (c).

Any thing but daikons will do. *Daikon no hoka ni nan de mo ii.*

Any thing is becoming to Yoni. *O Yoni san ni wa nan de mo yoku naimasu.*

One can accomplish almost any thing if he's persevering. *Shimbō sureba taitei nan de mo dekiru mon' da.*

Any soft wood will do. *Nan de mo yawarakai ki de ii.*

Of course any thing heavy will sink. *Mochiron nan de mo omoi mono wa shidzumimasu.*

I think any one of these colors would do. *Kono iro nara dore de mo yokarō.*

Any one of those toys would please a child. *Ano omocha no uchi dore de mo kodomo no ki ni iru darō.*

Will any one of these books do? *Kono hon no uchi dore de mo yo gozaimasu ka.*

Please give me one of those cups—any one of them. *Dore de mo sono chawan wo hitotsu chōdai.*

3. (a).

Are there any Chinese characters in this book? *Kono hon ni kanji ga arimasu ka.*

Are there any men-of-war at anchor in the harbor at present? *Konosetsu minato ni gunkan ga teihaku shite imasu ka.*

Have you any cheap ivory fans? *Zōge no ōgi no kakkō na no ga aru ka.*

Have you any good cloisonne? *Shippō-yaki no ii no ga arimasu ka.*

3. (b).

Does n't any grass grow in the desert? *Sabaku ni wa kusa ga sukoshi mo hayemasenu ka.*

Have n't you any money? *Sukoshi mo kane ga nai ka.*

4. (a).

Is there any more flour? *Mada udon-ko ga aru ka.*

Have you any more of the sort of paper I bought the other day? *Sendatte katta tachi no kami ga mada arimasu ka.*

4. (b).

Has n't the market woman any more biwas? *Yaoya wa mō biwa wo motte inai ka.*

Is n't there any more sugar in the house? *Uchi ni satō mō nai ka.*

Don't put in any more. *Mō ireruna.*

The doctor says he can't do anything more. *Isha wa mō nani mo dekinai to timasu.*

SEC. 6.—EVERY.

1. Persons :—

(a) Every body, people generally—*dare mo*.

(b) Every body no matter who, any body whatever—*dare de mo*.

(c) Every one of a particular group—*mina, dare mo ka mo*.

2. Things :—

(a) Every thing, things generally—*nani mo, nani mo ka mo*.

(b) Every thing no matter what, any thing whatever—*nani de mo*.

(c) Every one of a particular group—*mina, dore mo ka mo*.

Nani mo ka mo is more emphatic than *nani mo*, and is in common use. *Dare mo ka mo* and *dore mo ka mo* may be employed in some cases in the sense of every 'individual' one; usually, however, they give way to *mina* (all), and unless the individualization is clear and strong, they must do so.

1. (a).

Every body expected war.

Dare mo ikusa ga okoru darō to omotta.

Nowadays every body rides in jinrikis.

Ima de wa dare mo jinriki ni noru.

Every body has to go to the mountains in summer.

Dare mo natsu ni naru to yama ye ikanakereba narimasenu.

One ought to be polite to every body.

Dare ni taishite mo teinei ni su beki hadzu no mono da.

1. (b).

Nowadays every body can go up Fujisan (formerly women could not).

Ima de wa dare de mo Fujisan ye noborareru.

Does every prisoner (no matter who he is) have to wear red clothes?

Chōyeki-nin wa dare de mo akai ki-mono wo kinakereba narimasenu ka.

1. (c).

Please make every one sit down.

Dōzo mina suwarasete kudasai.

When I opened the door, every one said, you must n't come in yet.

To wo aketara, mina ga mada ikenai to itta.

The weather was disagreeable, and every one took cold.

Kokoromochi no warui tenki de mina kaze wo hiita.

Every one of the children has the measles.

Uchi no kodomo wa dare mo ka mo (mina) hashika da.

2. (a).

Some people think that every thing came into existence of itself.

Aru hito wa nani mo ka mo shizen ni dekiru yō ni omou.

It seems to me you always find fault with every thing.

Anata wa itsu de mo nani mo ka mo togamete o ide nasaru yō desu.

Have you enough of every thing to last till you get to Niigata?

Niigata ye tsuku made tsudzuku hodo nani mo arimasu ka.

Is every thing ready now?

Mō nani mo shitaku ga ii ka.

2. (b).

You seem to think you know every thing.

Nan de mo shitte o ide nasaru yō desu.

It won't be long before the Japanese will make every thing.	<i>Chikai uchi ni Nihonjin wa nan de mo koshirayeru yō ni naru darō.</i>
I suppose they teach pretty much every thing at the University.	<i>Daigakkō de wa taitei nan de mo oshiyeru darō.</i>
That baby wants every thing he sees.	<i>Ano akambo wa miru mono wo nan de mo hoshigaru.</i>
You must n't give the baby every thing he wants.	<i>Akambo ga hoshigaru mono wo yatari ni yatcha ikenai.</i>

This sentence being Negative *nan de mo* can not be used, and hence the employment of *yatari ni* (indiscriminately); *nani mo* would mean, you must n't give him 'any thing.'

2. (c).

Leave every thing as it is.	<i>Mina sono mama ni shite o oki.</i>
Every thing in the house was burnt up.	<i>Uchi no mono ga mina yakete shimatta.</i>
Every thing we left in the house was saved.	<i>Kayette dasanai mono wa mina tasukatta.</i>
Have you done every thing as I told you?	<i>Mina itta tōri ni shimashita ka.</i>
Tell him to paint every one differently.	<i>Mina betsu no iro ni nure to itte o kure.</i>
Every one of these bottles is broken.	<i>Kono tokkuri wa dore mo ka mo (mina) kuwarete iru.</i>
Every single one is broken in two.	<i>Dore mo ka mo (mina) futatsu ni natte iru.</i>

SEC. 7.—NONE, NO.

1. Nobody—*dare mo* with the Negative.
2. Nothing—*nani mo* with the Negative.
3. No one of a particular group—*dore mo* with the Negative.
4. No :—
 - (a) Not any—Negative of the Verb.

(b) Emphatic, none at all, not a single one—*sukoshi mo, hitotsu mo, et cetera*, with the Negative.

5. No more—*mō* with the Negative.

1.

They looked at one another, but nobody said a word.	<i>Tagai ni kao wo mi-awaseta ga dare mo ichigon mo iwanakatta.</i>
Nobody can sit up after twelve o'clock.	<i>Dare mo jū ni ji sugi made okite ite wa ikenai.</i>
No one can like a pert child.	<i>Koshaku na kodomo wa dare ni mo sukarenai.</i>
Are none of you wet?	<i>Donata mo o nure nasare wa shimasenu ka.</i>
Nobody expected peace so soon.	<i>Dare mo konna ni hayaku odayaka ni narō to wa omowanakatta.</i>

2.

The house caught fire, but nothing was burned.	<i>Iye ni hi ga tsuki-kaketa ga nani mo yakenakatta.</i>
When I took off the cover, there was nothing in it.	<i>Futa wo totte mitara, nani mo haitte inakatta.</i>

3.

None of those ships is very fast.	<i>Ano fune wa dore mo amari hayaku nai.</i>
He showed me several, but none of them suited me.	<i>Ikutsu mo miseta ga dore mo ki ni iranakatta.</i>

4. (a).

I've had no fire all day.	<i>Kiyō wa ichi nichī hi no ke ga nakatta.</i>
Are there no snakes about here?	<i>Kono hen ni hebi ga i wa shimasenu ka.</i>

4. (b).

Did you say there was no kerosene (at all) in Japan?	<i>Nihon ni wa sukoshi mo sekitan-abura ga nai to oshaimashita ka.</i>
--	--

- Mr. Saitō seems to have no feeling about it. *Saitō san wa sukoshi mo ki ni shinai yō desu.*
- Are you sure there are no mosquitoes in the net? *Kitto kaya no naka ni ka ga ip piki mo imasenu ka.*

5.

- We have no more figs, but we have some very nice persimmons. *Ichijiku wa mō arimasenu ga kaki no goku yoi no ga gozaimusu.*
- We have no more red ones, but we have some more black ones. *Akai no wa mō arimasenu ga kuroi no ga mada gozaimasu.*
- I believe I have no more letters to write. *Mō tegami wo kaku no ga arumai.*

SEC. 8.—ALL.

1. *Mina* following the Noun. All without exception, every particle, may be rendered by *nokoradzu*.
2. Place and time, (throughout, during)—*jū (chū)*.
3. The last of a thing—*kiri*.
4. Extended surface of land or water—*ichiye*.

1.

- You'd better throw them all away. *Mina sutete shimau ga ii.*
- These letters are all for America. *Kono tegami wa mina Amerika ye iku no da.*
- The cherry blossoms must all be off now. *Sakura wa mō mina chitte shimai-mashitarō.*
- Put all those needles in the box on the shelf. *Sono hari wo mina tana no hako ye irete o kure.*
- Please put the kana to all the Chinese characters. *Kono kanji ni mina kana wo tsukete kudasai.*
- Are the Shōguns' tombs all here? *Shōgun no haka wa nokoradzu koko ni arimasu ka.*

- I want these books all taken out of their boxes and arranged in the bookcase. *Kono hon wo nokoradzu hako kara dashite shodana ye narabete moraitai.*
- The hoop broke and every bit of the water ran out. *Taga ga hadzurete midzu ga nokoradzu koborete shimatta.*

2.

- Mr. Honda has traveled over pretty much all the world. *Honda san wa taitai sekai jū tabi wo shimashita.*
- All Japan is now under one government. *Ima de wa Nihon jū hitotsu seifu no shihai wo ukeru yō ni natta.*
- Preaching stations have been established in pretty much all Tōkiyō now. *Mō taitai Tōkiyō jū ni kōshaku-ba ga dekimashita.*
- There was n't a man in all the village that had ever seen a foreigner. *Mura jū no mono ni guwaikokujin wo mita mono ga hitori mo nakatta.*
- I hope to be in Tōkiyō all Fall. *Kono aki jū Tōkiyō ni itai mono da ga.*
- All next month I have to go to Yokohama every day. *Raigetsu jū mainichi Yokohama ye ikanakereba narimasenu.*

3.

- I've used up all the paper I had. *Ari kiri no kami wo tsukatte shimatta.*
- Is this all the tea there is? *Cha wa kore giri desu ka.*
- This is all the flour there is? *Udon-ko wa mō kore giri de gozaimasu.*

4.

- They say you can see nearly all Musashi from Fujisan. *Fujisan kara taitai Musashi ichiyeen ga miyeru sō da.*

SEC. 9.—SEVERAL.

1. Number :—

In connection with the Descriptive Numerals and some such words as *nen* and *koku*, 'several' may be rendered by *su*; in other cases, excepting when emphatic, it can only be expressed by say-

ing, 'three or four,' or 'four or five.' When emphatic, *ikutsu mo* may be employed, *iku* or *nani* taking the place of *ikutsu* with Descriptive Numerals.

2. Kind (various)—*iroiro*.

1.

There are several pencils on this tray. *Kono bon no uye ni wa yempitsu ga su hon gozaimasu.*

There were several men who declined to go. *Iku koto wo kotowarimashita hito ga su nin gozaimashita.*

I inquired at several shops, but I did n't find any. *Su ka sho tadzunete mimashita ga gozaimasenu deshita.*

We met a coolie just now carrying several parcels. *Ima ninsoku ga tsutsumi wo mitsu yotsu katsuide iku no ni atta.*

He took several boxes to the station. *Tetsudō ye hako wo ikutsu mo motte itta.*

We met several jinrikis on the road. *Michi de iku chō mo jinriki ni atta.*

There seem to be several lame ones among those dogs. *Ano inu ni wa bikko na no ga iku hiki mo iru yō desu.*

I've had several dogs since I came to Tsukiji. *Tsukiji ye kite kara nam biki mo inu wo kaimashita.*

A fly has several legs. *Hai ni wa ashi ga nam bon mo arimasu.*

2.

You have several beautiful flowers in your garden. *O niwa ni wa kirei na hana ga iroiro gozaimasu.*

I've several reasons for not doing it. *Sō shinai wake ga iroiro aru.*

Birds build their nests in several ways. *Tori wa iroiro no shikata ni su wo tsukuru mono da.*

There are several things on this tray. *Kono bon no uye ni wa iroiro no mono ga arimasu.*

SEC. 10.—FEW.

1. Few (not many)—*sukunai*, which in Japanese is always a Predicate.

2. A few (a small number)—like 'several,' can only be rendered by some definite number ; as *ni san*, *san yo*.

1.

- | | |
|--|--|
| Few foreigners speak Japanese well. | <i>Nihongo no yoku dekiru guwaikoku-jin wa sukunai.</i> |
| Few fish go up a fall like a koi. | <i>Koi no yō ni taki-nobori no uwo wa sukunai.</i> |
| Very few people cut their wisdom-teeth before they're fifteen. | <i>Jū go sai maye ni oya-shiradzu-ba no hayeru hito wa goku sukunai.</i> |

2.

- | | |
|---|--|
| Bring me a few little stones out of the garden. | <i>Niwa kara ko-ishi wo mitsu yotsu motte o ide.</i> |
| I went to Asakusa yesterday with a few friends. | <i>Kinō san yo nin no hōyū to Asakusa ye mairimashita.</i> |
| Go and buy me a few cigars. | <i>Maki-tabako wo ni sam bon katte koi.</i> |

SEC. 11.—ONE, ONES.

No.

- | | |
|---|--|
| Either red ones or black ones will do. | <i>Akai no de mo kuroi no de mo yoi.</i> |
| Neither red ones nor black ones will do. | <i>Akai no de mo kuroi no de mo ikenai.</i> |
| Have n't you any (ones) a little better? | <i>Mō sukoshi ii no wa arimasenu ka.</i> |
| The best ones are all in the godown. | <i>Ichī ban jōtō no wa mina kura ni haitte orimasu.</i> |
| Those will do, but there are ones with covers that are better (ones). | <i>Sore de mo ii ga futa no tsuita no de motto ii no ga aru.</i> |
| Is this to-day's (one—newspaper)? | <i>Kore wa kiyō no desu ka.</i> |
| Have you any (ones) different from this? | <i>Kore to chigatta no ga arimasu ka.</i> |

SEC. 12.—OTHER, ANOTHER.

1. The rest of, instead of, in exchange for—*hoka no*.
2. Not the same one, separate—*betsu no*.

3. Not the same kind—*betsu no, kawatta*.
 4. Besides—*hoka ni* before the Noun. Besides and at the same time different—*betsu ni*; a distinction, however, not always observed.
 5. One more in addition—*mō hitotsu*, et cetera, usually following the Noun.
 6. The other one of two—*mō hitotsu no*.
 7. People generally as contrasted with one's self—*hito*.
 8. Again—*mata*.

1.

- See whether the other children don't want some too. *Hoka no kodomo mo hoshii ka dō da ka kiite goran.*
 Please tell the others to come in too. *Dōka hoka no hito ni mo o ide nasaru yō ni osshatte kudasai.*
 Are the other boxes the same size as this? *Hoka no hako mo kore to onaji ōkisa desu ka.*
 The other ones will be done in a month. *Hoka no wa hito tsuki de dekimasu.*
 I think I'll take another newspaper. *Hoka no shimbunshi wo torimashō.*
 Hereafter you'd better take milk from another man. *Kore kara hoka no chichiya kara chichi wo toru ga ii.*
 You'd better take this jinriki, may be you can't get another one. *Hoka no ga nai ka mo shirenai kara, kono jinriki ni o nori nas'tta hō ga yo gozaimashō.*
 I've half a mind to discharge Seichi and get another cook. *Seikichi ni itoma wo yatte, hoka no riyōri-nin wo kakayeyō ka to omou.*

2.

- They came by another train. *Betsu no kisha de kimashita.*
 He rode in another jinriki. *Betsu no jinriki ni norimashita.*
 That's another matter. *Sore wa betsu no koto da.*

3.

- It seems to me another color would be better. *Betsu no (kawatta) iro no hō ga yosa sō da.*
 Has n't the market woman some other vegetables now? *Kono setsu yaoya ni nani ka betsu no (kawatta) yasai mono ga nai ka.*

4.

I have n't another cent.

Hoka ni is sen mo nai.

Is n't there another pencil in the drawer?

Hikidashi no naka ni mō hoka ni yempitsu ga haite inai ka.

He really had another reason for going.

Jitsu wa betsu ni iku wake ga atta no da.

I think you'll have to get another teacher (the present one will do for other work) to study Chinese.

Kangaku wo nasaru ni wa betsu ni shishō wo o tanomi nasaranakereba narimasumai.

5.

This bookcase is n't quite big enough, and I'll have to get another.

Kono shodana wa sukoshi chiisai kara, mō hitotsu kawanakereba naranai.

Does n't that letter need another stamp?

Sono tegami wa kitte ga mō ichi mai iru de wa nai ka.

Please order me another copy of Kōyeki Mondō.

Dōzo Kōyeki Mondō wo mō ichi bu atsurayete kudasai.

Bring another sputtle of coal.

Sumitori ni mō ip pai sekitan wo motte koi.

6.

Where's the other hammer?

Mō hitotsu no kanadzuchi wa doko ni aru ka.

I gave one to Sen and the other to Rin.

Hitotsu wa o Sen san ni yatte, mō hitotsu no wa o Rin san ni yari-mashita.

This kind's too weak, you'd better take the other one.

Kono te wa amari yowai kara, mō hitotsu no ni suru ga yokarō.

Is n't the other man's milk the best?

Mō hitori no chichiya no chichi no hō ga ii de wa nai ka.

I like this house best, but I prefer the other location.

Iye wa kono hō ga ii ga basho wa mō hitotsu no hō ga ii.

7.

Don't pay too much attention to what others say.

Hito no iu koto ni amari tonjaku nasaruna.

I don't know what others think, and I don't care.

Hito wa dō omou ka shiranai ga dō omotte mo kamawanai.

8.

The news has just arrived of another victory.	<i>Mata ikusa ni katta shimbun ga ima todoita.</i>
Did Mr. Sudzuki say he'd send another telegram from Kôbe?	<i>Sudzuki san wa Kôbe ye tsuitara mata denshin wo kakeru to iimashita ka.</i>

SEC. 18.—SAME.

1. Not different—*onaji*.
2. Not two—*hitotsu*.

1.

Put the same quantity in both bottles.	<i>Riyôhō no tokkuri ye onaji hodo irete o kure.</i>
Yoshi and Kuni are about the same height.	<i>O Yoshi san to o Kuni san wa taitai onaji sei da.</i>
Have makoto and hontō the same meaning?	<i>Makoto to itte mo hontō to itte mo onaji imi desu ka.</i>
They both have the same pronunciation, but the characters are entirely different.	<i>On wa dochira mo onaji koto da ga moji wa marude chigaimasu (betsu da).</i>
I want them made of the same material, but different colors.	<i>Shina wa onaji mono de, iro wo betsu ni shite moraitai.</i>
Are the Buddhist temples all built on the same general plan?	<i>Tera no tate-kata wa taitai mina onaji desu ka.</i>
I told them both the same thing.	<i>Futari to mo onaji koto wo itte kika-semashita.</i>
Were Kōyeki Mondō and Kaika Mondō written by the same man?	<i>Kōyeki Mondō to Kaika Mondō wa onaji hito no kaita hon desu ka.</i>
He has the same disease that he had last year.	<i>Sakunen wadzuratta no to onaji biyōki da.</i>
Is this the same dog you had last year?	<i>Kore wa kiyonen katte oki nas'tia no to onaji inu desu ka.</i>

2

- We rode in the same jinriki. *Hitotsu jinriki ni norimashita.*
 Can't you read out of the same book? *Hitotsu hon wo yoriai ni yomemasenu ka.*
 Let's stop at the same hotel. *Hitotsu (onaji) hatagoya ye tomarō ja nai ka.*

SEC. 14.—MUCH.

1. In Affirmative sentences—*tanto*.
2. In Negative sentences—*amari* with the Negative.
3. Too much—*amari, sugiru, yokei*.
4. So much—*sonna ni*.
5. How much :—
 - (a) Of price—*ikura, nani hodo, nambō*.
 - (b) Of quantity—*nani hodo, ika hodo*.
 - (c) About how much—*dono kurai*.

Amari and *sugiru* qualify the Verb, *amari* preceding it and *sugiru* following its Root (Comp. VII. IV. Sec. 7.); *yokei* qualifies the Noun, requiring the addition of *na* or *no* when it precedes; it is also employed independently. The construction of some sentences, however, permits any one of the three to be employed without a material difference in the sense.

1.

- Is there much money in that box? *Ano hako no naka ni tanto kane ga haitte iru ka.*
 Was much of the rice burnt up by the drought last year? *Kiyonen wa hideri de ine ga tanto karemashita ka.*
 Do they import much kerosene into Japan? *Nihon ye sekitan-abura wo tanto yuniu itashimasu ka.*
 Do you intend to study much during vacation? *Yasumi no uchi ni tanto benkiyō nasaru o tsumori desu ka.*

2.

- I don't have much headache. *Amari dzutsū ga suru koto wa nai.*
 I don't think you took much pains with your writing. *Amari ki wo tsukedsu ni kakimashitarō.*
 I don't like sardines much. *Iwashi wa amari sukimasenu.*
 To tell you the truth, I don't feel much like going up Fujisan in this weather. *Jitsu wa kono tenki ni Fujisan ye amari noboritaku nai.*

3.

- Are n't you relying too much on appearances? *Amari miye wo ate ni nasaru de wa arimasenu ka.*
 You must n't drink too much sake. *Amari sake wo nonde wa ikemasenu.*
 There's too much sugar in this tea. *Kono cha ni wa satō ga amari kachimashita.*
 Are n't you putting in too much pepper? *Koshō wo ire sugiru de wa nai ka.*
 Have n't you put in a little too much oil? *Sukoshi abura wo tsugi sugita de wa nai ka.*
 This is a little too much. *Kore de wa sukoshi yokei de gozaimasu.*
 You must n't spend too much money now that things are high. *Kono mono no takai toki ni yokei no kane wo tsukatte wa ikemasenu.*
 You won't sleep if you drink too much tea. *Cha wo yokei nomu (amari nomu, nomi sugiru) to ukasaremasu.*

4.

- You must n't drink so much sake. *Sonna ni sake wo nonde wa ikenai.*
 Please don't put on so much coal. *Dōzo sonna ni sekitan wo kubenai de kudasai.*
 You need n't take so much pains to write that letter. *Sono tegami wo kaku ni sonna ni hone wo oranai de mo ii.*
 Tell the washerwoman she must n't starch these clothes so much. *Kono kimono ni sonna ni nori wo tsukete wa ikenai to sentakuya ni iye.*

5. (a).

- How much for the lot? *Mina de ikura desu ka.*
 How much did you pay for those pears? *Sono nashi wo ikura de katta ka.*

How much is the best kerosene a box?	<i>Gokujō no seki-yu wa hito hako ikura desu ka.</i>
How much did the railroad to Yokohama cost?	<i>Yokohama no tetsudō wa nani hodo kakarimashita ka.</i>

5. (b).

How much silk do you want?	<i>Kinu wa nani hodo o iriyō de gozaimasu ka.</i>
How much salt is there in this water?	<i>Kono midzu ni shio ga nani hodo majitte (haitte) imasu ka.</i>
How much rice does this land yield per tan?	<i>Kono jimen wa it tan de kome ga ika hodo toremasu ka.</i>
How long shall I make it?	<i>Nagasa wa nani hodo ni itashimashō ka.</i>
How long is the Sumida River?	<i>Sumida-gawa no nagasa wa nani hodo aru ka.</i>
How long ought the ladder to be?	<i>Hashigo no nagasa wa nani hodo attara yokarō.</i>

5. (c).

About how much vinegar did you say was left?	<i>Su wa mada dono kurai nokotte iru to osshaimashita ka.</i>
About how long is that box?	<i>Sono hako wa nagasa dono kurai arimasu ka.</i>

SEC. 15.—MANY.

1. In Affirmative sentences—*ōku no* (in the Predicate *ōi*—VI. I. Sec. 1).

2. In Negative sentences—*amari* with the Negative.

3. A good many—*daibu*.

4. A great many—*taisō, takusan*.

5. Too many—*ō sugiru*.

6. How many—*ikutsu*; with years, months, days, hours, ris, feet, et cetera, and also with the Descriptive Numerals—*iku* or *nani*.

1.

- | | |
|--|---|
| Confucius has many disciples. | <i>Kōshi ni wa ōku no deshī ga gozaimasu.</i> |
| Many of the Americans have blue eyes. | <i>Beikokujin ni wa me no aoi hito ga ōku gozaimasu.</i> |
| Many of the Japanese trees make good lumber. | <i>Nihon no ki ni wa yoi zaimoku ni naru no ga ōku aru.</i> |

2.

- | | |
|--|---|
| There are not many ironclads in the American navy. | <i>Amerika no kaigun ni wa kōtessen ga amari nai.</i> |
| They have plenty of Chinese scholars, but not many Japanese. | <i>Kangakusha wa takusan aru ga Wagakusha wa amari gozaimasenu.</i> |
| I hope there are not many mosquitoes at Nikkō. | <i>Nikkō ni wa amari ka ga inakereba ii ga.</i> |

3.

- | | |
|--|--|
| It seems to me a good many of the Japanese wear glasses. | <i>Nihonjin ni wa megane wo kakete iru hito ga daibu aru yō desu.</i> |
| The Kaitakushi has begun to introduce a good many foreign vegetables lately. | <i>Kaitakushi de wa chikagoro seiyō no ao-mono wo daibu tsukuri dashita.</i> |
| A good many of the new ships are made at Yokosuka. | <i>Chikagoro dekita fune ni wa Yokosuka deki no ga daibu aru.</i> |
| A good many farmers have made a good deal of money this year. | <i>Kotoshi wa yohodo kane wo mōketa hiyakushō ga daibu aru.</i> |

4.

- | | |
|--|--|
| We've used a great many coals this year. | <i>Kotoshi wa taisō sekitan wo tsukatta.</i> |
| A great many fishing boats pass by here early every morning. | <i>Mañana hayaku riyōsen ga koko wo taisō tōru.</i> |
| The government is making a great many changes every year. | <i>Seifu de wa mainen taisō henkaku wo itashimasu.</i> |
| There are a great many kites in Tsukiji. | <i>Tsukiji ni wa tombi ga takusan orimasu.</i> |

5.

There are too many books on that bookcase. *Sono shodana ni wa hon ga ō sugiru.*

Too many cooks spoil the broth. *Sendō ga ō sugite fune wo yama ye ageru.*

6.

How many oysters shall I buy? *Kaki wo ikutsu kaimashō ka.*

How many children have you? *Iku nin o ko sama ga gozaimasu ka.*

How many (bottles) are left? *Mō iku hon nokotte iru ka.*

How many two cent stamps shall I get? *Ni sen no kitte wo iku mai kaimashō ka.*

How many ken of fence will it take to go around this lot? *Kono jimen no mawari ni wa kakine ga nan gen iru darō.*

How far is Hakone beyond Odawara? *Hakone wa Odawara no nan ri saki desu ka.*

How far is Odawara this side of Hakone? *Odawara wa Hakone no nan ri te-maye desu ka.*

How many months are there in a year? *Ichī nen ni nan ga getsu (iku tsuki) aru ka.*

How many days are there in a month? *Ik ka getsu (hito tsuki) ni ik ka aru ka.*

How many minutes are there in an hour? *Ichī ji kan ni nam pun aru ka.*

SEC. 16.—MORE.

1. A greater quantity—*motto*.

2. The greater quantity—*yokei*.

3. Additional—*mō*.

For 'some' more, 'any' more and 'no' more—Secs. 4, 5, 7; more 'than'—X. Sec. 13; Comparative Degree—VI. II.

1.

When are you going to put on more men? *Itsu kara motto shokunin wo iremasu ka.*

- If you don't put on more coal, this fire will go out. *Motto sekitan wo kubenai to kono hi wa kiyeru darō.*
- I wish I'd planted more scarlet maples last year. *Kiyonen motto momiji wo uyete okeba yokatta.*
- I wish I'd bought more of this tea. *Kono cha wo motto katte okeba yokatta.*
- I thought there were more trees here. *Koko ni wa motto ki ga aru yō ni omotta ga.*
- You can get a good article if you'll pay a better price. *Kane wo motto daseba yoi shina ga kawaremasu.*

2.

- Which (to build of brick or wood) costs the more? *Dochira ga yokei kakarimasu ka.*
- Which box holds the more? *Dochira no hako ga yokei hairu darō.*
- Which have you studied the more, Chinese or English? *Kangaku to Yeigaku to dochira wo yokei keiko nasaimashita ka.*
- There were more in the other box. *Mō hitotsu no hako no hō ni yokei haitte ita.*

3.

- We'll need three more jinrikis. *Jinriki mō san chō iriyō da.*
- Bring two or three more spoons. *Saji wo mō ni sam bon motte koi.*
- Go and get a little more ice. *Kōri wo mō sukoshi katte o ide.*
- You'd better boil it a little more. *Mō sukoshi niru ga ii.*
- I had n't a bit more. *Mō sukoshi mo nakatta.*

SEC. 17.—MOST.

1. The majority of—*taitai, taigai.*
 2. The greatest of several quantities—*yokei.*
- For the Superlative Degree—VI. II.

1.

- Most foreigners dislike kagos. *Guwaikokujin wa taitai kago ga kirai da.*
- Most dogs are n't worth a cent. *Inu wa taitai ichi mon ni mo naranai mono da.*

- Most of you have heard this, I suppose. *Mina san wa taitet kore wo o kiki nasaimashitarō ga.*
- There are some that have n't been told yet, but I think most of them know it. *Mada shirasenai mono mo arimasu ga taitai shitte imashō.*
- I gave most of them a bu apiece. *Taitai hitori ni ichi bu dzutsu yari-mashita.*

2.

- Which box holds the most? *Dono hako ga yokei hairu darō.*
- Then I'll have the most. *Sore de wa watakushi no hō ga yokei de gozaimasu.*

SEC. 18.—ENOUGH.

1. Sufficient or a sufficiency—*jūbun, takusan.*
 2. To be enough—*tariru, jūbun de aru* or *takusan de aru.*
 3. To do a thing enough :—
 - (a) In Affirmative sentences—*jūbun* with the Verb.
 - (b) In Negative sentences—*yō ga tarinai* following the Root.
 4. Enough to—*hodo.*
- Takusan* is rather 'enough and to spare', 'plenty'.

1.

- Thanks, I've had enough already. *Arigatō, mō jūbun itadakimashita.*
- How many nails shall I bring? *Kugi wo nam bon motte mairimashō ka. Takusan motte koi.*
- Bring plenty. *Goza ye kitto biyō wo takusan o uchi.*
- Be sure and put enough tacks in the matting.

2.

- Is there enough sugar? *Satō ga tarimasu ka.*
- There is n't quite enough sugar in this cake. *Kono kuwashi ni wa satō ga sukoshi tarimasenu.*
- Bring another handful, that's not nearly enough. *Sore de wa nakanaka tarinai kara, mō hito tsukami motte koi.*
- Is this enough? *Kore de tarimasu (jūbun desu) ka.*

Six inches will be wide enough.

Haba roku sun de tariyō (jūbun deshō).

That's plenty.

Sore de takusan da.

8. (a).

We've walked enough now, let's go back.

Mō jūbun sampo shita kara, kayērō ja nai ka.

That will do, you've read enough now.

Mō sore de yoroshii, jūbun yomimashita.

Have n't the coolies rested long enough now.

Ninsoku wa mō jūbun yasunda de wa arimasenu ka.

3. (b).

You have n't drunk enough yet.

Mada nomi yō ga tarimasenu.

These potatoes are n't boiled enough.

Kono imo wa ni yō ga tarinai.

You did n't polish my boots enough this morning.

Kesa wa kutsu wo migaki yō ga tarinakatta na.

4.

Have you enough stamps to put on that letter?

Sono tegami ni haru hodo kitte ga arimasu ka.

Have we coal enough to last till Spring?

Raiharu made tsukau hodo sekitan ga aru ka.

You'd better not walk enough to tire you.

Kutabireru hodo o aruki nasaranai ga yō gozaimashō.

Have you studied into the subject enough to really understand it?

Hontō ni wakaru hodo kono koto wo o shirabe nasaimashita ka.

CHAPTER VI.—THE ADJECTIVE.

I.—CLASSES.

Japanese words rendering English Adjectives may be divided into four classes:—True Adjectives, Adjectives in *na*. and *no*, Presents and Preterites, and uninflected words such as *mina* and *dzutsu*.

SEC. 1.—THE TRUE ADJECTIVE.

All Japanese Adjectives are wanting in Gender, Number and Case; the True Adjective, however, like the Verb, has a Foundation Form, from which Moods, Tenses and the True Adverb are obtained by Inflection and Agglutination.

PARADIGM OF THE TRUE ADJECTIVE.

Root	<i>taka</i>	high
Adjective	<i>takai</i>	high or is high
Adverb	<i>takaku</i>	high
Participle	<i>takakute</i>	being high
Past	<i>takakatta</i>	was high
Probable Past	<i>takakattarō</i>	probably was high
Conditional Past	<i>takakattara</i>	if or when was or should be high
Frequentative	<i>takakattari</i>	being high
Future	<i>takakarō</i>	will be high
Conditional Present	<i>takakereba</i>	if is or will be high

AMIABLE.	BAD.	DENSE.	HEAVY.
<i>yasashi</i>	<i>waru</i>	<i>shige</i>	<i>omo</i>
<i>yasashii</i>	<i>warui</i>	<i>shigei</i>	<i>omoi</i>
<i>yasashiku</i>	<i>waruku</i>	<i>shigeku</i>	<i>omoku</i>
<i>yasashikute</i>	<i>warukute</i>	<i>shigekute</i>	<i>omokute</i>
<i>yasashikatta</i>	<i>warukatta</i>	<i>shigekatta</i>	<i>omokatta</i>
<i>yasashikattarō</i>	<i>warukattarō</i>	<i>shigekattarō</i>	<i>omokattarō</i>
<i>yasashikattara</i>	<i>warukattara</i>	<i>shigekattara</i>	<i>omokattara</i>
<i>yasashikattari</i>	<i>warukattari</i>	<i>shigekattari</i>	<i>omokattari</i>
<i>yasashikarō</i>	<i>warukarō</i>	<i>shigekarō</i>	<i>omokarō</i>
<i>yasashikereba</i>	<i>warukereba</i>	<i>shigekereba</i>	<i>omokereba</i>

It will be observed that one form serves both as an Attributive and a Predicate. Accordingly, 'this is a high mountain' would be rendered, *kore wa takai yama da* ; and 'this mountain is high,' *kono yama wa takai*. When employed as a Predicate, however, two other forms are also in use : the Adjective may be followed by *no da* ; or, what is more courteous, the Adverb may be substituted accompanied by *arimasu* or *gozaimasu* ; in which case, *aku* and *oku* are frequently contracted into *ō* ; *iku* and *uku*, into *ū* ; and *eku*, into *yō* ; as 'this mountain is high', *kono yama wa takai no da* or *kono yama wa takō gozaimasu*.

Instead of the Future, the Present is often used followed by the Future of *de aru* ; as *takai deshō*.

Negative forms of the True Adjective are obtained by adding the Negative Adjective *nai* to the Adverb used as a Base.

PARADIGM OF NEGATIVE FORMS.

<i>yoku</i>	
<i>yokunai</i>	not good
<i>yokunaku</i>	not well
<i>yokunakute</i>	not being good
<i>yokunakatta</i>	was not good
<i>yokunakattarō</i>	probably was not good
<i>yokunakattara</i>	if or when was not or should not be good
<i>yokunakattari</i>	not being good
<i>yokunakarō</i>	will not be good
<i>yokunakereba</i>	if is not or will not be good

True Adjectives frequently unite with other words forming Compound Adjectives :—

1. Without any connecting word ; as—

<i>hodo-yoi</i>	moderate	<i>kawari-yasui</i>	inconstant
<i>kokoro-yasui.</i>	intimate	<i>nasake-nai</i>	heartless
<i>wakari-yasui</i>	simple	<i>yondokoro-nai</i>	unavoidable

2. An important class is formed by uniting Adjectives to Nouns (and Verbal Roots) by *no*, which in the Predicate becomes *ga* ; as *yama no ōi*—hilly, *yama ga ōi*—‘is’ hilly. It will be observed that particular words enter into these compounds with great frequency ; as *ōi*, *yoi*, *warui* ; and also that the English prefixes and suffixes ‘in’ ‘un’ and ‘less’ are commonly rendered by *warui* or the Negative Adjective *nai* ; as—

<i>benri no yoi</i>	convenient	<i>konare no warui</i>	indigestible
<i>benzetsu no yoi</i>	eloquent	<i>sokoi no warui</i>	malicious
<i>hiyōban no yoi</i>	reputable	<i>sube no warui</i>	rough
<i>kaori no yoi</i>	fragrant	<i>yekōji no warui</i>	pig-headed
<i>kimari no yoi</i>	systematic	<i>yōjin no warui</i>	incautious
<i>kokoromochi no yoi</i>	comfortable		
<i>kon no yoi</i>	energetic	<i>hito no ōi</i>	populous
<i>motenashi no yoi</i>	hospitable	<i>hito-jini no ōi</i>	sanguinary
<i>omoi-kiri no yoi</i>	resolute	<i>ishi no ōi</i>	stony
<i>sasshi no yoi</i>	considerate	<i>kadzu no ōi</i>	numerous
<i>sasoku no yoi</i>	self-possessed	<i>kaze no ōi</i>	breezy
<i>shiwase no yoi</i>	fortunate	<i>imi no fukai</i>	expressive
<i>tashinami no yoi</i>	temperate	<i>naka no fukai</i>	intimate
<i>tsugō no yoi</i>	convenient (of arrangements)	<i>utaguri no fukai</i>	suspicious
<i>ure no yoi</i>	saleable	<i>yenriyō no fukai</i>	scrupulous
<i>wakari no yoi</i>	sensible	<i>yoku no fukai</i>	covetous
<i>wari no yoi</i>	lucrative		
<i>yōjin no yoi</i>	cautious	<i>ki no ōkii</i>	generous
		<i>ki no mijikai</i>	quick-tempered
		<i>ki no hayai</i>	excitable
		<i>me no hayai</i>	sharp-sighted
<i>benri no warui</i>	inconvenient	<i>me no takai</i>	same(mentally)
<i>hara no warui</i>	bad-hearted	<i>sei no takai</i>	tall
<i>hiyōban no warui</i>	disreputable	<i>sei no hikui</i>	short
<i>iji no warui</i>	ill-natured		
<i>katte no warui</i>	incommodious	<i>aji no nai</i>	flavorless

<i>chikara no nai</i>	powerless	<i>rui no nai</i>	incomparable
<i>hanashi no nai</i>	taciturn	<i>sasshi no nai</i>	inconsiderate
<i>hin no nai</i>	undignified	<i>shikata no nai</i>	hopeless
<i>iibun no nai</i>	faultless	<i>soko no nai</i>	bottomless
<i>jibun-gattenonai</i>	unselfish	<i>tameshi no nai</i>	unprecedented
<i>jōai no nai</i>	heartless	<i>tamochi no nai</i>	perishable
<i>kagen no nai</i>	intemperate	<i>tayema no nai</i>	incessant
<i>kagiri no nai</i>	boundless	<i>tsumi no nai</i>	innocent
<i>katachi no nai</i>	immaterial	<i>utagai no nai</i>	indubitable
<i>machigai no nai</i>	correct	<i>watakushi no nai</i>	disinterested
<i>magai no nai</i>	genuine	<i>yeko-hiiki no nai</i>	impartial

8. A number of Compound Adjectives are found ending in *de nai* or *mo nai*. In the Predicate, *mo* usually becomes *ga* or *wa*; *de* remains unchanged; as—

<i>shōjiki de nai</i>	dishonest	<i>tawai mo nai</i>	frivolous
<i>tashika de nai</i>	uncertain	<i>wake mo nai</i>	simple
<i>arisō mo nai</i>	unlikely	<i>zōsa mo nai</i>	easy
<i>kono uye mo nai</i>	supreme, con- summate		

SEC. 2.—ADJECTIVES IN *na* AND *no*.

A large number of uninflected words, for the most part Nouns and many of them Chinese, are made to serve as Adjectives by the addition of *na* or *no*, which in the Predicate become *de aru*; as ‘is this very fertile land?’—*kore wa yohodo yutaka na jimen de gozaimasu ka*; ‘the land was not very fertile’—*sono jimen wa amari yutaka de gozaimasenu deshita*. Where a true Adjective would

assume the Participial form, *de aru* becomes *de* ; as 'the path up Fujisan is steep and narrow'—*Fujisan ye noboru michi wa kensō de haba ga semai*.

A few specimens of the class follow :—

<i>arisō na</i>	probable	<i>rippa na</i>	splendid
<i>chūgi na</i>	loyal	<i>shidzuka na</i>	quiet
<i>fushin na</i>	doubtful	<i>kin no</i>	golden
<i>ikita yō na</i>	lifelike	<i>makka no</i>	crimson
<i>kenson na</i>	humble	<i>makoto no</i>	true
<i>kenyaku na</i>	economical	<i>mukashi no</i>	ancient
<i>kirei na</i>	pretty	<i>shinu hodo no</i>	fatal
<i>kōman na</i>	proud	<i>shita no</i>	lower
<i>muri na</i>	unreasonable	<i>sorezore no</i>	respective
<i>nasasō na</i>	improbable	<i>uye no</i>	upper
<i>nōben na</i>	eloquent	<i>yekiu no</i>	eternal

SEC. 8.—PRESENTS AND PRETERITES.

It is a marked peculiarity of Japanese that the Present and Preterite of any Verb may be used to qualify a Noun, a peculiarity which is constantly exemplified in Relative Clauses. Accordingly, many English Adjectives and Participles used as Adjectives find their equivalents in Verbs in these tenses. In some instances the Verb is Affirmative, in some Negative ; and in some, it is only the last word of a combination.

Two points should be borne in mind when Adjectives of this class are to be used in the Predicate : first, Preterites must be exchanged for Participles followed by *iru* or *oru* ; secondly, in a

combination made up of either a Present or a Preterite joined to a preceding Noun by *no*, the connecting *no* becomes *ga*; as open—*aita*, 'is' open—*aite iru*; drunken—*sake ni yotta*, 'is' drunk—*sake ni yotte iru*; guilty—*tsumi no aru*, 'is' guilty—*tsumi ga aru*; bloody—*chi no tsuita*, 'is' bloody—*chi ga tsuite iru*.

Many of the English Adjectives ending in 'ble' are rendered by Intransitives or Potentials.

PRESENTS.

<i>benkiyō suru</i>	diligent	<i>dekinai</i>	impossible
<i>dekiru</i>	possible	<i>hirakenai</i>	uncivilized
<i>hiiki suru</i>	partial	<i>kawaranai</i>	immutable
<i>niau</i>	becoming	<i>nakereba naranai</i>	necessary
<i>shimbō suru</i>	patient	<i>odayaka naranai</i>	hostile
<i>tada shite yaru</i>	gratuitous	<i>omoi-yoranai</i>	unexpected
<i>takaburu</i>	proud	<i>oyobanai</i>	unattainable
<i>yenriyō suru</i>	diffident	<i>tamaranai</i>	intolerable
<i>yoku areru</i>	stormy	<i>ugokanai</i>	immoveable
		<i>yōi naranai</i>	inexcusable
<i>kikoyeru</i>	audible		
<i>motte ikeru</i>	portable	<i>yomenai</i>	illegible
<i>shireru</i>	knowable	<i>hakararenai</i>	incalculable
<i>yoku kireru</i>	sharp (edged)	<i>hanasarenai</i>	inseparable
<i>yomeru</i>	legible	<i>kazoyerarenai</i>	innumerable
<i>shinjirareru</i>	credible	<i>nogarerenai</i>	inevitable
<i>sumawareru</i>	habitable	<i>nozokarenai</i>	insuperable
<i>taberareru</i>	edible	<i>shi-naosarenai</i>	irreparable

PRETERITES.

<i>aita</i>	empty, open	<i>nebatta</i>	sticky
<i>chanto shita</i>	steady, still	<i>ochita</i>	inferior
<i>chigatta</i>	dissimilar	<i>ochitsuita</i>	calm
<i>futo shita</i>	accidental	<i>ogotta</i>	sumptuous
<i>futotta</i>	fat	<i>oiboreta</i>	decrepit
<i>hade-sugita</i>	gandy	<i>onoboreta</i>	conceited
<i>hakkiri shita</i>	explicit	<i>sappari shita</i>	frank
<i>hiraketa</i>	civilized	<i>shigetta</i>	luxuriant
<i>iganda</i>	perverse	<i>shikkari shita</i>	firm
<i>ikita</i>	alive	<i>shinda</i>	dead
<i>ippai haitta</i>	full	<i>shire-kitta</i>	obvious
<i>iri-kunda</i>	complicated	<i>sugureta</i>	superior
<i>kakawatta</i>	relative	<i>sumi-kitta</i>	clear
<i>kaketa</i>	defective	<i>sutatta</i>	obsolete
<i>katamatta</i>	solid	<i>toshiyotta</i>	old
<i>katta</i>	victorious	<i>tsudzuita</i>	continuous
<i>kawaita</i>	dry	<i>tsumatta</i>	choked up
<i>kimatta</i>	definite	<i>umare-tsuita</i>	innate
<i>kubenda</i>	hollow	<i>yogoreta</i>	soiled
<i>kunetta</i>	crooked	<i>yoku togatta</i>	sharp (pointed)
<i>kusatta</i>	rotten	<i>yoku wakatta</i>	sensible
<i>nareta</i>	experienced	<i>zatto shita</i>	cursory

COMPOUND ADJECTIVES—PRESENTS.

<i>doko ni naru</i>	poisonous	<i>kusuri ni naru</i>	wholesome
<i>gai ni naru</i>	injurious	<i>shimpai ni naru</i>	harassing

<i>son ni naru</i>	unprofitable	<i>ri ni kanawanai</i>	illogical
<i>tame ni naru</i>	beneficial	<i>ri ni awanai</i>	irrational
<i>yeki ni naru</i>	advantageous	<i>rikutsu ni awa-</i>	} inconceivable
<i>me ni tatsu</i>	conspicuous	<i>nai</i>	
<i>yaku ni tatsu</i>	useful	<i>ron ni naranai</i>	incontestable
<i>gai ni naranai</i>	harmless	<i>tame ni naranai</i>	inexpedient
<i>ki ni iranai</i>	disagreeable	<i>yaku ni tatanai</i>	useless
<i>me ni miyenai</i>	invisible		
<i>kagiri no aru</i>	finite	<i>ki no kikanai</i>	inattentive
<i>kamben no aru</i>	judicious	<i>ki no tsukanai</i>	listless
<i>katachi no aru</i>	material	<i>kuchi no motōra-</i>	} speechless
<i>mottai no aru</i>	dignified	<i>nai</i>	
<i>nasake no aru</i>	humane	<i>midzu no mora-</i>	} water-tight
<i>tsumi no aru</i>	guilty	<i>nai</i>	
<i>fune no tōrareru</i>	navigable	<i>shōchi no deki-</i>	} inadmissible
<i>hone no oreru</i>	arduous	<i>nai</i>	
<i>kamben no dekiru</i>	excusable	<i>suji no kanawa-</i>	} fallacious
<i>ha no tatanai</i>	blunt	<i>nai</i>	
<i>hara no suwara-</i>	} irresolute	<i>wake no wakara-</i>	} incomprehen-
<i>nai</i>		<i>nai</i>	
<i>iwwake no tatanai</i>	indefensible	<i>gaten no ikanai</i>	

COMPOUND ADJECTIVES—PRETERITES.

<i>bumpō ni kanat-</i>	} grammatical	<i>do ni sugita</i>	ultra
<i>ta</i>		<i>hakki to shita</i>	vivid

<i>hō ni kanatta</i>	legal	<i>iki no tayeta</i>	lifeless
<i>hō ni tagatta</i>	illegal	<i>junjo no tatta</i>	methodical
<i>ki ni kanatta</i>	satisfactory	<i>kan no hatta</i>	shrill
<i>kōbai ni natta</i>	sloping	<i>kata no tsuita</i>	spotted
<i>nakadaka ni nat- ta</i>	} convex	<i>ki no kiita</i>	attentive
		<i>me no tsumatta</i>	compact
<i>shizen ni wakatta</i>	self-evident	<i>sei no nuketa</i>	crestfallen
<i>chi no tsuita</i>	bloody	<i>suji no itta</i>	streaked

II.—COMPARISON OF ADJECTIVES (AND ADVERBS).

SEC. 1.—THE COMPARATIVE DEGREE.

1. In a greater degree—*motto*.

2. Two different things being compared :—

(a) When 'than' is expressed—*yorī* and the Positive.

(b) When 'than' is not expressed—*hō* added to the one possessing the quality in the greater degree.

3. Two Comparatives, the increase in one being proportioned to that in the other (the more—the more)—*hodo* following the former.

Instead of *motto* (more), the Japanese often use *mō sukoshi* (a little more).

For 'more' and 'more than' signifying not greater in degree, but a greater quantity or greater number of—See V. Sec. 16. and X. Sec. 18.

1.

Had n't you better tie that parcel tighter?	<i>Sono tsutsumi wo motto kataku shi-baru ga ii de wa arimasenu ka.</i>
You ought to be more industrious.	<i>Motto sei wo dasanakutoha ikemasenu.</i>
I wish you'd waked me earlier,	<i>Mō sukoshi hayaku okoshite kudasa-reba yokatta.</i>
They seem pretty well made, but I wish they were smaller.	<i>Dzuibun yoku dekite iru yō da ga mō sukoshi chitsakereba yoi.</i>

2. (a).

Miya-no-shita is hotter than Hakone.	<i>Miya-no-shita wa Hakone yori atsui tokoro da.</i>
He's a good deal taller than his wife.	<i>Kanai yori yohodo sei ga takai.</i>
In Summer the days are a good deal longer than in Winter.	<i>Natsu wa fuyu yori yohodo hi ga nagai.</i>
Jinrikis are more comfortable than kagos.	<i>Jinriki wa kago yori nori-gokoro ga yoi.</i>
Yoshi is about three months older than Yoni.	<i>O Yoshi san wa o Yoni san yori mi tsuki hodo toshi ga uye da.</i>

2. (b).

This is the prettier, but the other's the cheaper.	<i>Kono hō ga kirei da ga mō hitotsu no hō ga yasui.</i>
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3.

The quicker the better.	<i>Hayai hodo yoi.</i>
The more the merrier.	<i>Ōi hodo omoshiroi.</i>
The less said the sooner mended.	<i>Kuchi-kadzu ga sukunai hodo hayaku naoru.</i>
The more one gets, the more he wants.	<i>Mochi-mono ga ōku nareba naru hodo fusoku ga ōku naru.</i>
The more I study, the less I seem to myself to know.	<i>Keiko sureba suru hodo mugaku ni naru yō na kokoromochi da.</i>

SEC. 2.—THE SUPERLATIVE DEGREE.

An absolute Superlative is rendered by *ichi ban* preceding the Adjective; a relative Superlative—one in which 'very' or 'ex-

ceedingly ' might be substituted for ' most ' without materially affecting the sense, is rendered by some Adverb signifying ' very ' ; as *mottomo*, *itatte*.

Which is the best hotel in Tōkiyō ? *Tōkiyō de wa nan to iu yadoya ga
ichi ban yō gozaimasu ka.*

The first plan seems to me the best. *Saisho no kufū ga ichi ban yosa sō da.*

I suppose Iyeyasu was among the *Iyeyasu wa Nihon de mottomo nadakai
most distinguished men of Japan. hito no uchi darō.*

CHAPTER VII.—THE ADVERB.

I.—CLASSES.

Japanese words by which English Adverbs are rendered may be classified as follows :—

SEC. 1.

The True Adverb already noticed in connection with the True Adjective ; as *yoku*—well, *hayaku*—quickly, *zōsa mo naku*—easily.

SEC. 2.

Uninflected words, which may be divided into three groups :—

1. Those employed without the addition of suffixes. Certain ones among these, however, are sometimes found followed by *ni*.
Examples—

<i>bakari</i>	only, about	<i>moto</i>	originally
<i>dō</i>	how	<i>naze</i>	why
<i>dzuibun</i>	pretty	<i>oioi</i>	gradually
<i>hikkiyō</i>	substantially	<i>sō</i>	so
<i>kitto</i>	positively	<i>tabitabi</i>	often
<i>mada</i>	yet	<i>tada</i>	only
<i>mo</i>	even	<i>taisō</i>	very
<i>mō</i>	already	<i>taitei</i>	generally

2. Those followed by *ni* and analogous to Adjectives in *na* and *no* ; as *shidzuka ni*—quietly, *makoto ni*—truly.

3. Those followed by *to*. The group referred to are Japanese words, for the most part of a sort resembling the English words, ' ding-dong ', ' pell-mell ', ' topsy-turvy ', et cetera. They are numerous and frequently heard in common conversation ; like their English analogues, however, rather inelegant. The fuller form is in *to shite*, though the *shite* is usually omitted and sometimes the *to*. Their Adjectives are formed by changing to *shite* into *to shita*, the *to* being sometimes dropped ; as *bonyari to shite* or *bonyari to* or *bonyari*—dimly ; *bonyari to shita* or *bonyari shita*—dim. Certain Chinese words will also be found followed by *to* ; as *shizen to*—naturally, *totsuzen to*—suddenly. These have besides a form in *ni*, and their Adjectives, which are rare, end in *no* ; as *shizen no*. Examples—

<i>buruburu to</i>	tremblingly	<i>shikkari to</i>	firmly
<i>daradara to</i>	sluggishly	<i>sorosoro to</i>	slowly
<i>guragura to</i>	totteringly	<i>surasura to</i>	glibly
<i>hakkiri to</i>	explicitly	<i>ukkari to</i>	vacantly
<i>ikiiki to</i>	vivaciously	<i>yoroyoro to</i>	staggeringly
<i>kossori to</i>	stealthily	<i>zarazara to</i>	roughly

SEC. 3.

Participles of certain Verbs, some Affirmative and some Negative. Examples occur in which the Participle is only the final word of a combination. Examples—

<i>benkiyō shite</i>	diligently	<i>isoide</i>	quickly
<i>damatte</i>	silently	<i>kanashinde</i>	sadly
<i>hokotte</i>	proudly	<i>machigatte</i>	wrong

<i>ochitsuite</i>	calmly	<i>tanki ni shite</i>	impatiently
<i>oshinde</i>	sparingly	<i>uchi-akete</i>	candidly
<i>sadamete</i>	certainly	<i>kawaradzu ni</i>	immutably
<i>tsumande</i>	briefly	<i>shiradzu ni</i>	ignorantly
<i>tutsushinde</i>	respectfully	<i>tayedzu</i>	perennially
<i>yōjin shite</i>	prudently	<i>kare kore iwadzu</i>	} unhesitatingly
<i>yorokonde</i>	gladly	<i>ni</i>	
<i>haya-sugite</i>	prematurely	<i>mono-oshimadzu</i>	} generously
<i>ki ni shite</i>	anxiously	<i>ni</i>	
<i>ki wo tsukete</i>	carefully	<i>mukō-midzu ni</i>	rashly
<i>sei-dashite</i>	vigorously	<i>omote-datadzu ni</i>	informally

SEC. 4.

The Conditional Mood ; as 'let's take a walk when the gun sounds'—*taihō no oto ga shitara undō shiyō ja nai ka.*

II.—ADVERBS OF PLACE.

SEC. 1.—HERE.

1. This place—*koko, kochira, kochi, kore.*

To express situation in or at a place, *ni* is added ; to express action in or at, *de* ; motion towards is rendered by *yo* ; from, by *kara* (Comp. IX. Secs. 1, 2, 4, 5).

2. This neighborhood—*kono hen, kono atari, kono kinjo, kono kimpin.*

1.

Here's the place.	<i>Koko da.</i>
Here's where I lost my watch.	<i>Koko wa watakushi ga tokei wo naku-shita tokoro da.</i>
Here's where Sen fell into the river.	<i>Koko wa o Sen san ga kawa ye ochita tokoro da.</i>
Is the book you bought yesterday here?	<i>Kinō o kai nas'tta hon wa koko ni gozaimasu ka.</i>
Kuni and Kiku were here a few minutes ago.	<i>O Kuni san to o Kiku san wa imashi-gata koko ni o ide nasaimashita.</i>
Do they make pottery here?	<i>Koko de setomono wo yaku no desu ka.</i>
Are the troops generally drilled here?	<i>Heitai wa taitei koko de chōren wo shimasu ka.</i>
Has n't some one been writing here?	<i>Dare ka koko de kakimono wo shite ita de wa nai ka.</i>
Bring it here.	<i>Koko ye motte koi.</i>
Bring the baby here.	<i>Akambo wo koko ye datte koi.</i>
Tell Hiyō to come here.	<i>Koko ye kuru yō ni Hiyō ni itte o kure.</i>
So we must take kagos from here.	<i>Koko kara kago ni noranakutcha naranai sō da.</i>
How far is it from here to the next hotel?	<i>Kore kara tsugi no hatagoya made nani hodo aru ka.</i>

2.

Are there any deer about here nowa-days?	<i>Ima de mo kono hen ni shika ga imasu ka.</i>
Don't they have a flower-show here to-night?	<i>Kono hen ni konya yennichi ga aru de wa nai ka.</i>

SEC. 2.—THERE.

Asoko, achira, atchi, also *soko, sochira, sotchi*; the difference between the two sets being analogous to that between *ano* and *sono*. For the Postpositions to be added—Comp. Sec. 1.

There's a man with a dog and a gun.	<i>Asoko ni teppō wo katsuide inu wo tsurete iru hito ga arimasu.</i>
There have been fires there ever so often this year.	<i>Asoko ni wa kotoshi wa iku tabi mo kuwaji ga atta.</i>
I hope Tejima will wait there till we come.	<i>Watakushidomo ga iku made Tejima ga asoko ni matte ireba ii ga.</i>
Do they make a great deal of shōyu there?	<i>Asoko de wa shōyu wo takusan tsukurimasu ka.</i>
What kind of a ship is that they're building there?	<i>Asoko de koshirayete iru no wa nani fune desu ka.</i>
Don't trouble yourself; put it there, please.	<i>Yoroshū gozaimasu; soko ye oite kudasai.</i>
I think most of the silk comes from there.	<i>Kinu wa taitai asoko kara deru darō</i>

Sec. 3.—WHERE.

1. Interrogative—*doko, dochira, dotchi*. For the Postpositions to be added—Comp. Sec. 1.

2. Relative—*tokoro*.

3. Somewhere—*doko ka, dok'ka, doko zo*. For the Postpositions to be added—Comp. Sec. 1.

4. Every where; wherever (every place); nowhere; any where with a Negative—*doko ni* (of motion towards *ye*) *mo*. Every where (in every direction)—*hōbō*; wherever (some place)—*doko ka*.

5. Any where—*doko de mo*.

1.

Where does the washerwoman live?	<i>Sentakuya no uchi wa doko desu ka.</i>
Where was it that you met Hisa this morning?	<i>Kesa o Hisa san ni o ai nas'tta no wa doko deshita ka.</i>
Where (what part of) is this vase cracked?	<i>Kono hana-ike wa doko ga hibi ga itte imasu ka.</i>
Where is Sanza?	<i>Sanza wa doko ni orimasu ka.</i>
Where's the spoon I left on the table?	<i>Dai no uye ni oita saji wa doko ni aru ka.</i>

- Where's the shirt I sent to the wash? *Sentaku ni yatta jiban wa doko ni aru ka.*
- Where did you buy this fish? *Kono sakana wa doko de katta ka.*
- Do you know where these grapes were grown? *Kono budō wa doko de dekita no ka go zonji desu ka.*
- Where's my dictionary gone? *Jibiki wa doko ye ittarō.*
- Where were you going when I met you yesterday? *Sakujitsu o me ni kakatta toki doko ye irassharu tokoro deshita ka.*
- Where does the best rice come from? *Kome no ichi ban yoi no wa doko kara mawarimasu ka.*

2.

- Is this where we take the boat? *Koko wa fune ni noru tokoro desu ka.*
- Here's where we have to show our passports. *Koko wa menjō wo misenakereba naranai tokoro da.*
- Sit where you can hear. *Kikoyeru tokoro ni o suwari nasai.*

3.

- Is n't there a bridge somewhere on the river? *Dok'ka kawa ni hashi ga kakatte imasenu ka.*
- I'm sure I dropped it somewhere on the rifle range. *Doko de ka kaku-ba de otoshita ni chigai nai.*
- Are n't there fireworks somewhere to-night? *Konya doko de ka hanabi ga agaru de wa arimasenu ka.*
- It seems to me I saw a second-hand one at some store on the Tōri. *Doko ka Tōri no honya de sono furui no wo mita yō desu.*

4.

- Are there mosquitoes every where in Japan? *Nihon ni wa doko ni mo ka ga imasu ka.*
- He smokes wherever he is. *Doko ni ite mo tabako wo sutte iru.*
- He makes friends wherever he goes. *Doko ye itte mo tomodachi ga dekiru.*
- He's nowhere in the house. *Uchi ni wa doko ni mo orimasenu.*
- Have n't they fish any where this morning? *Kesa wa doko ni mo sakana ga nai ka.*
- Foreigners can't live any where excepting in the open ports. *Guwaikokujin wa kaikō-ba no hoka wa doko ni mo sumu koto ga dekinai.*

The cat has looked every where for the kitten. *Oya-neko wa ko wo hōbō tadsuneta.*

It must be wherever you left it. *Doko ka omaye ga oita tokoro ni aru ni chigai nai.*

5.

Of course water runs down hill any where. *Mochiron midzu wa doko de mo hiku ki ni tsuku mono da.*

III.—ADVERBS OF TIME.

SEC. 1.—ALWAYS.

1. Invariably—*itsu de mo.*
2. Continually, 'all the time'—*shijū.*
3. From the beginning—*moto kara.*
4. All—*mina.*

1.

- | | |
|---|---|
| Is June always rainy? | <i>Rokugatsu wa itsu de mo amagachi desu ka.</i> |
| Miss Ye always wears her hair in the latest style. | <i>O Ye san wa itsu de mo tōseifu ni kami wo iu.</i> |
| Does the Mikado always have a guard? | <i>Tenshisama ni wa itsu de mo keiyei ga tsuite imasu ka.</i> |
| Why do we always see the same side of the moon? | <i>Dō iu wake de itsu de mo tsuki no onaji hō ga miyemasu ka.</i> |
| I suppose the waves are n't always so high as this. | <i>Itsu de mo konna ni nami ga takaku wa arimasumai.</i> |
| Do you always put out your light before you get into bed? | <i>Nedoko ye hairu maye ni itsu de mo akari wo o keshi nasaru ka.</i> |

2.

- | | |
|--------------------------------|---|
| Are you always in pain? | <i>Shijū itamimasu ka.</i> |
| Is the earth always in motion? | <i>Chikiu wa shijū ugoite imasu ka.</i> |

- Were you always well until you had the measles? *Hashika wo o wadzurai nasaru made wa shijū go tassha deshita ka.*
- Is a bird always on her nest when she's hatching? *Tori wa ko wo kayeru toki ni shijū su ni tsuite imasu ka.*
- Did you keep stirring it all the time? *Shijū kakimawashite ita ka.*
- Is a sentinel always walking when he's on guard? *Bampeï wa tōban no toki ni wa shijū aruite imasu ka.*

3.

- Have you always lived in Tōkiyō? *Moto kara Tōkiyō ni irasshaimasu ka.*
- The English have always been good sailors. *Yeikokujin wa moto kara kōkai ga jōdzu da.*
- Has Japan always been divided into ken? *Nihon wa moto kara ken ni wakarete imashita ka.*
- Have the Japanese junks always had one mast? *Nihon no fune wa moto kara hoba-shira ga ip pon deshita ka.*

4.

- Are crows always black? *Karasu wa mina kuroi mono desu ka.*
- Do the bettōs always wear blue socks? *Bettō wa mina kon-tabi wo hakimasu ka.*
- Why do you suppose tortoise-shell cats are always females? *Mike-neko wa dō shite mina me neko deshō.*

SEC. 2.—WHENEVER.

1. At whatever time—*itsu de mo*.
2. Every time—Indicative Present and *tambi ni*. *Itsu* followed by the Participle and *mo* is also employed, but *tambi ni* is usually better.

1.

- I'll start whenever it's convenient to you. *Itsu de mo go tsugō no yoi toki ni dekakemashō.*
- Can I borrow your dictionary whenever I send for it? *Itsu de mo tori ni agetara jibiki wo haishaku ga dekimashō ka.*

We must go on board whenever the ship comes in. *Itsu de mo fune ga tsuitara nori-komanakereba narimasenu.*
 Be ready whenever Mr. Tanaka comes. *Itsu de mo Tanaka san ga kitara shitaku ga ii yō ni shite oki.*

2

Whenever I go to Yokohama it rains. *Yokohama ye iku tambi ni ame ga furu.*
 He gets angry whenever he argues. *Giron wo suru tambi ni hara wo tatsu.*
 Every time I read it it seems harder. *Yomu tambi ni mudzukashiku naru yō da.*
 I have a headache whenever I smoke. *Tabako wo nomu tambi ni dzutsū ga suru.*

SEC. 3.—GENERALLY, USUALLY.

Taitei, taigai, tsūrei.

What kind of pen do you generally use? *Taitei nan no fude wo o tsukai nasaimasu ka.*
 Cholera usually comes in summer. *Korera wa taitei natsu aru mono da.*
 We generally have tiffin at one. *Taitei ichi ji ni hirumeshi wo tabemasu.*

SEC. 4.—OFTEN, FREQUENTLY.

Tabitabi, shibashiba, maido.

I often have headache. *Tabitabi dzutsū ga itashimasu.*
 Come and see me often when you come to Tōkiyō. *Tōkiyō ye o ide nas'ttara tabitabi irasshai.*
 Even the wisest plans often fail. *Mottomo kashikoi kuwadate de mo tabitabi shisondzuru koto ga aru.*

SEC. 5.—SOMETIMES.

1.

1. Occasionally, now and then, once in a while—*oriori, orifushi, tama ni.*

2. On certain occasions, at particular times, during part of the time—*koto ga aru*.

Aru toki, which is frequently heard as a rendering of 'sometimes', means rather 'on a certain occasion', 'once upon a time', 'at one time'.

1.

Do you still go to Uyeno sometimes? *Ima de mo oriori Uyeno ye irasshaimasu ka.*

Why don't you let us hear from you sometimes? *Naze oriori o tegami wo kudasaranu ka.*

I meet him sometimes, but not very often. *Oriori au ga amari tabitabi wa awanai.*

You may go occasionally. *Orifushi itte mo yoi.*

Once in a while I take a nap. *Tama ni wa hiru-ne wo shimasu.*

2.

Sometimes one does n't know what to do. *Dō shite ii ka wakaranai koto ga aru mon' da.*

Sometimes great crowds of people go to Kame Ido. *Kame Ido ye mo ōzei hito ga deru koto ga aru.*

Sometimes she plays even better than she did this evening. *Konya yori mo deki no ii koto ga aru.*

Sometimes I half suspect we've made a mistake. *Dō ka suru to obotsukanaku omou koto ga aru.*

When we were at Nikkō several years ago, it sometimes rained for two or three days in succession. *Su nen ato ni Nikkō ye itte iru toki ni, futsuka mikka dzutsu furi-tsudzuita koto ga atta.*

Sometimes I felt as if I could not stand it any longer. *Mō totemo gaman ga dekinai to omotta koto ga atta.*

Every body loses his temper sometimes. *Dare demo tama ni wa hara wo tatsu koto ga aru mon' da.*

Sometimes *tama ni* and *koto ga aru* are both used. *Tama ni to mo koto ga aru to mo dochira mo iu koto ga aru.*

SEC. 6.—SELDOM.

Metta ni followed by the Negative.

I seldom have a cold.

Metta ni kaze wo hiku koto wa nai.

I seldom smoke in the house.

*Uchi de wa metta ni tabako wo suwa-
nai*

You seldom recite as well as you can.

*Anata wa metta ni dekiru dake yoku
anshō wo nasaimasenu.*

I've seldom seen him of late.

*Ano hito ni wa chikagoro metta ni
awanai.*

SEC. 7.—NEVER, EVER.

1. Temporal:—

- (a) On no occasion, not once—*koto ga* (or sometimes *wa*) *nai* after the Verb. When never is preceded by 'have', the Verb is preceded by *mada*. Ever (on any occasion) is expressed by substituting *aru* for *nai*.
- (b) Invariably not—*itsu de mo* with the Negative.
- (c) At no future time—*itsu made mo* with the Negative.
- (d) Never before (for the first time)—*hajimete*.

2. Emphatic:—

- (a) Not at all—*sappari*, *tonto* with the Negative.
- (b) Positively not—*kesshite*, *kitto* with the Negative.
- (c) Simple impossibility—*totemo* with the Negative (often the Potential).
- (d) Do what one may, happen what will, under no circumstances—*dō shite mo* with the Negative (often the Potential).

1. (a).

I never had a toothache until I was twenty. *Hatachi ni naru made wa ha ga itan-
da koto wa nai.*

Had the Mikado never come to Tōkiyō before the Revolution?	<i>Go isshin no maye ni Tenshisama ga Tōkiyō ye o kudari ni natta koto wa nai ka.</i>
I have never ridden in a kago.	<i>Mada kago ni notte mita koto ga nai.</i>
This grass has never been cut.	<i>Kono shiba wa mada katta koto ga nai.</i>
Does the small pox ever prevail in England?	<i>Yeikoku de mo hōso no hayaru koto ga arimasu ka.</i>
Did you ever see such a beautiful sunset?	<i>Konna ni kirei na hi-no-iri wo goran nas'tta koto ga arimasu ka.</i>
Have you ever been robbed?	<i>Dorobō ni atta koto ga aru ka.</i>
Had you ever been to Tōkiyō before I met you?	<i>O me ni kakaru maye ni Tōkiyō ye o ide nas'tta koto ga arimasu ka.</i>

1. (b).

Some people never get up till seven or eight o'clock.	<i>Itsu de mo shichi ji ka hachi ji made wa okinai hito mo aru.</i>
I never ride first class.	<i>Itsu de mo jūtō no kisha ni wa nora-nai.</i>
Do you never take sugar in your tea?	<i>Itsu de mo cha ni satō wo iredzu ni agarimasu ka.</i>

1. (c).

Do you think the press laws will never be changed?	<i>Shimbun jōrei wa itsu made mo kawarimasumai ka.</i>
Will murderers who have escaped by bribery never be punished?	<i>Wairo wo tsukatte nigeta hitogoroshi wa itsu made mo basseraredzu ni iyō ka.</i>

1. (d).

Did you never understand it before?	<i>Hajimete o wakari desu ka.</i>
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2. (a).

The ice man never comes any more.	<i>Mō kōriya ga sappari mairimasenu.</i>
Are diamonds never found in Japan?	<i>Nihon de wa sappari kongōseki ga demasenu ka.</i>
He never preaches of late.	<i>Chikagoro tonto sekkiyō itashimasenu.</i>

2. (b).

- I'll never give him another cent. *Kesshite mō ichi mon mo yaranai.*
 I can never consent to such a thing. *Sonna koto wa kesshite shōchi suru
 koto wa dekimasenu.*
 Never do a thing like that again. *Mō kesshite sonna koto wo shi nasaru-
 na.*

✱

2. (c).

- That child will never walk (been injured). *Ano kodomo wa totemo arukemai.*
 He'll never study Japanese any more (very ill). *Mō totemo Nihongo wo keiko shima-
 sumai.*
 He'll never get well without an operation. *Setsudan shinakereba totemo naori-
 masumai.*

2. (d).

- I believe I'll never be able to talk Japanese. *Watakushi wa dō shite mo Nihongo
 wo tsukau koto wa dekimai.*
 You'll never find it without a light. *Akari ga nakereba dō shite mo mitsu-
 keraremai.*
 I'll never get to sleep till those dogs stop. *Ano inu ga damaranai uchi wa dō
 shite mo nemurarenai.*
 Can you never forgive him? *Dō shite mo yurusaremasenu ka.*

SEC. 8.—AGAIN.

1. Another time—*mata*.
2. Once more—*mō ichi do*.
8. To do over again by way of bettering—*Naosu* following the Root of the Verb.

1.

- I'll call again. *Mata agarimashō.*
 Do call again. *Dōzo mata irasshai.*

2.

- If you don't understand I'll explain it again. *O wakari ga nai nara mō ichi do
 toki-akashimashō.*

3.

- You'll have to do it over again. *Shi naosanakereba naranai.*
 You'll have to iron those clothes *Sono kimono ni hinoshi wo kake nao-*
 again. *sanakereba ikenai.*

SEC. 9.—WHEN.

1. Interrogative :—

- (a) At what time—*itsu*, (less definite) *itsugoro*.
 (b) Until what time, 'how long'—*itsu made*.
 (c) By what time—*itsu made ni*.
 (d) From what time, 'how long'—*itsu kara*.
 (e) At what o'clock—*nan doki ni*, *nan ji ni*.

2. Relative :—

- (a) At the time—*toki (ni)*.
 (b) By the time—*made ni*.
 (c) After the time—Conditional Past.
 (d) Conditional (if)—Indicative Present and *to*, or Conditional Present.

1. (a).

- When did you write this letter? *Itsu kono tegami wo o kaki nas'tta ka.*
 When are you going to Yokohama? *Itsu Yokohama ye o ide nasaimasu ka.*
 When will it be convenient for you *Itsu go tsugō ga yō gozaimashō ka.*
 to do it?
 When will it be convenient to you *Itsu agattara go tsugō ga yō gozai-*
 for me to call? *marshō ka.*
 When was that? *Sore wa itsu no koto desu ka.*
 When was it that foreigners came to *Guwaikokujin ga Nihon ye kita no*
 Japan? *wa itsugoro desu ka.*
 About when did Jimmu Tennō live? *Jimmu Tennō wa itsugoro no hito*
desu ka.

1. (b).

- How long can you wait? *Itsu made o machi nasaru koto ga dekimasu ka.*
- How much longer can you wait? *Mō itsu made o machi nasaru koto ga dekimasu ka.*
- How long do you intend to be at Nikkō? *Nikkō ni itsu made o ide nasaru o tsumori desu ka.*
- About how long did the wind blow? *Itsugoro made kaze ga fukimashita ka.*

1. (c).

- When will it be done? *Itsu made ni dekimasu ka.*

1. (d).

- About when does the rainy season begin? *Tsuyu wa itsugoro kara hajimari-masu ka.*

1. (e).

- When shall I wake you up, sir? *Nan doki ni o okoshi mōshimashō ka.*

2. (a).

- There were several men killed when that ship was launched. *Ano fune wo orosu toki ni shinin ga su nin atta.*
- He broke it just when it was about done. *Chōdo deki-agarō to shita toki ni kuwashita.*
- Which of the children was it that answered when you called. *O yobi nas'tta toki ni henji wo shita no wa dochira no ko desu ka.*
- I'll order some when I write to No. 89. *Hachi jū ku ban ye tegami wo yaru toki ni sukoshi atsurayeyō.*
- Will the Mikado come by the Tōkaidō when he returns? *Tenshisama ga o kayeri no toki wa Tōkaidō wo irassharu darō ka.*

2. (b).

- It will be done when you come. *O ide nasaru made ni wa kitto dekite orimasu.*
- Your letter must be written when the postman comes. *Haitatsunin ga kuru made ni o tegami wo o kaki nasaranakereba narimasenu.*

2. (c).

When you've swept and dusted the room, shut to the shutters.	<i>Heya wo sōji shitara amado wo shi-mete oite.</i>
When Han comes back, tell him to pack these jars in a box.	<i>Han ga kayettara kono kame wo hako ye tsumeru yō ni itte o kure.</i>
When this sugar's gone, I'll buy another picul.	<i>Kono satō ga nakunattara mō hiyak' kin kaimashō.</i>
What did he say when he was arrested?	<i>Junsa ni osageraretara nan to itta ka.</i>
When I told him what you said, he was as 'mad as a hornet'.	<i>Osshatta koto wo ittara, kumabachi no yō ni okorimashita.</i>

2. (d).

When the bell rings, the train starts.	<i>Kane ga naru to (nareba) kisha ga deru.</i>
When Poverty comes in the door, Love flies out of the window.	<i>Bimbō-gami ga haitte kuru to Aikiyō ga mado kara tobi-dasu.</i>

SEC. 10.—WHILE.

Uchi, aida, tokoro. *Tokoro* is employed when something extraneous comes in affecting, generally interrupting, the existing state of things.

While the kago men took their dinner, we climbed the mountain.	<i>Kagokaki ga hirumeshi wo taberu uchi ni, yama ye nobotta.</i>
Make some tea while we're at tiffin.	<i>Hirumeshi wo tabete oru uchi ni cha wo irete.</i>
Did you preach while you were in the country?	<i>Inaka ni oru uchi ni sekkiyō nasareta ka.</i>
Please don't talk to me while I'm shaving.	<i>Hige wo sotte oru tokoro ye mono wo iwanai de kudasai.</i>
While I was standing in front of the temple, a priest came out.	<i>Tera no mae ni tatte iru tokoro ye bōdzu ga dete kimashita.</i>

SEC. 11.—As.

1. When—*toki, tokoro*. For the force of *tokoro*—Comp. Sec. 10.

2. Of two actions carried on simultaneously—Root of the Verb and *nagara*.

3. As you're about it (taking advantage of the opportunity)—Indicative Present and *tsuide ni*.

4. On the way—Root of the Verb and *gake ni*; Verb and *tochū de*.

1.

Do the men-of-war always fire a salute as they leave port? *Gunkan wa minato wo deru toki ni itsu de mo kuhō wo uchimasu ka.*

We got home just as it began to rain. *Chōdo ame ga furi dashita toki ni uchi ye tsuita.*

The postman came just as I was finishing my letter. *Chōdo tegami wo kaite shimau tokoro ye haitatsunin ga kita.*

2.

I'll read it as I ride. *Kuruma ni nori nagara yomimashō.*

As you read, notice carefully the different ways of writing the Kana. *Yomi nagara Kana no kaki yō no chigai wo ki wo tsukete goran nasai.*

As I opened the *shōjis* I took off my shoes. *Shōji wo ake nagara kutsu wo nugimashita.*

3.

Call a *jinriki* as you go to market. *Machi ye iku tsuide ni jinriki wo yonde.*

As you're mending it, you'd better put in a new spring. *Naosu tsuide ni zemmai wo torikayeta hō ga yokarō.*

4.

As we sailed up the river, we stopped at *Mukōjima*. *Kawa wo nobori gake ni Mukōjima ye yorimashita.*

Please mail this as you go home. *O uchi ye o kayeri gake ni kore wo yūbin-bako ye irete kudasai.*

He told me the story as we went to *Shiba*. *Shiba ye iku tochū de (iki gake ni) sono hanashi wo shimashita.*

SEC. 12.—THEN.

1. At that time—*sono toki ni*; (less definite) *sono koro ni*, *sono setsu ni*.

2. Till that time—*sore made*.

3. By that time—*sore made ni*.

4. After that time—*sore kara*.

5. At that point—*soko de*.

1.

Will you be here then?

Sono toki ni koko ni o ide nasaimasu ka.

The daimiyōs all had mansions in Tōkiyō then.

Sono koro ni wa daimiyō wa mina Tōkiyō ni yashiki ga atta.

The farmers paid taxes in rice then.

Sono koro ni wa hiyakushō wa kome de nengu wo osameta.

2.

Leave it here till then.

Sore made koko ni o oki nasai.

I intend to be at home till then.

Sore made uchi ni oru tsumori de gozaimasu.

We'd better give it up till then.

Sore made sutete oku ga yokarō.

3.

Will the railroad be done then?

Sore made ni tetsudō ga dekiyō ka.

Will you be ready then?

Sore made ni o shitaku ga dekimashō ka.

Will tiffin be ready then?

Sore made ni hirumeshi ga dekiyō ka.

4.

Then the wind changed and began to blow towards us.

Sore kara kaze ga kawatte watakushi-domo no hō ye fuki dashita.

Then we hired a boat and went to see the fireworks.

Sore kara fune wo karite hanabi wo mi ni ikimashita.

5.

What did you say then?

Soko de nan to oshatta ka.

Then I asked him another question.

Soko de hoka no koto wo kiita.

SEC. 18.—Now.

1. At present—*ima, tadaima*; (less definite) *konogoro, kono setsu, chikagoro*.

2. Now as opposed to formerly—*ima de wa*.

3. By this time, already, now that, things being as they are, considering the circumstances—*mō* (often expressed in Japanese when only understood in English).

4. Next—*kore kara*.

5. Than before—*saki yori*.

1.

Isn't Mr. Tomita in Corea now?

Tomita san wa ima Chōsen ni oru de wa arimasenu ka.

He's out at present, Sir.

Ima (tadaima) rusu de gozaimasu.

We're just out of it now.

Tadaima chōdo uri-kirimashita.

Oil's very high now.

Seki-yu wa kono setsu taihen takai.

There are a good many mad dogs about now.

Konogoro yamai inu ga daibu mi-yeru.

Nobody seems to make much money now.

Chikagoro dare mo amari kane ga mōkaranai yōsu desu.

2.

The Japanese don't wear swords nowadays.

Ima de wa Nihonjin wa katana wo sasanai.

Nowadays the government tolerates (tacitly) Christianity.

Ima de wa seifu de Yaso-kiyō wo mokkiyo suru.

3.

Most of them are probably sold now.

Mō taitai urete shimaimashitarō.

Your house must be about done now.

O uchi no fushin wa mō taitai dekimashitarō.

It's too late now.

Mō ma ni awanai.

How beautiful that island is, now that the grass is green.

Mō kusa ga aoao to shite ano shima no kirei na koto.

It would be useless to send for the doctor now.

Mō isha wo yōbi ni yatte mo muda da.

Now I think you had better apologize.	<i>Mō wabi wo nasaru ga yokarō.</i>
They ought to be here directly now.	<i>Mō jiki ni ki sō na mono da.</i>
They must surrender directly now.	<i>Mō jiki ni kōsan suru darō.</i>
Have n't we waited long enough (now)?	<i>Mō jūbun matta de wa gozaimasen ka.</i>
You have boiled it enough (now).	<i>Mō jūbun nita.</i>
Tea will be ready directly (now).	<i>Mō jiki ni cha ga dekimasu.</i>
That will do (now).	<i>Mō sore de yoroshii.</i>

4.

They say Mr. Matsui's going to read a poem now.	<i>Kore kara Matsui san wa uta wo o yomi nasaru sō desu.</i>
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5.

The tide's running out more rapidly now.	<i>Shio no hiki-kagen ga saki yori ha- yaku natta.</i>
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SEC. 14.—ALREADY.

1. At the time of speaking or spoken of—*mō*.

2. Prior to the same—*maye ni mo*.

1.

The wind has begun to blow already.	<i>Mō kaze ga fuki dashita.</i>
I've already applied for a passport.	<i>Mō menjō no negai wo dashimashita.</i>
He says he has been waiting for about an hour already.	<i>Mō ichi ji kan hodo matte ita to ii- masu.</i>
I was going to give the shoemaker a blowing up, but they were already done.	<i>Kutsuya wo danji-tsukete yarō to omotta ga mō dekite imashita.</i>
I've had plenty already.	<i>Mō takusan itadakimashita.</i>

2.

As I have already explained several times.	<i>Maye ni mo iku tabi mo toki-akashita tōri.</i>
He has already declined two or three times.	<i>Maye ni mo ni sam ben kotowari- mashita.</i>

SEC. 15.—FORMERLY, USED TO.

Moto, izen.

Formerly all ships were made of wood.	<i>Fune wa moto mina ki de tsukutta mono da.</i>
There used to be no jinrikis in Japan.	<i>Nihon ni moto jinriki to iu mono ga nakatta.</i>
It used to be thought that the sun went around the earth.	<i>Moto wa taiyō ga chikuu wo mawaru mono to omotte otta.</i>
There used to be a temple here.	<i>Izen (moto) wa koko ni tera ga atta.</i>
Formerly foreigners could n't live in Tōkiyō.	<i>Izen wa guwaikokujin wa (moto) Tōkiyō ni oru koto ga dekinakatta.</i>

SEC. 16.—HITHERTO.

Kore made, ima made.

Where have you lived hitherto?	<i>Kore made doko ni sunde o ide nas'tta.</i>
What have you studied hitherto?	<i>Kore made nani wo keiko nasaimashita ka.</i>

SEC. 17.—RECENTLY, OF LATE.

Chikagoro, konogoro, kono aida, kono setsu, kono tabi.

Have you read any new books lately?	<i>Chikagoro nani ka shimpan no hon wo o yomi nasaimashita ka.</i>
The government has recently built a new telegraph office.	<i>Seifu de kono aida atarashii den-shin kiyoku wo tatemashita.</i>
Did n't I see you in Yokohama lately?	<i>Kono aida Yokohama de o me ni kakatta de wa arimasenu ka.</i>

SEC. 18.—AGO.

1. *Maye ni, izen ni, zen ni, ato ni.*
2. Long ago—*hisashii ato ni, tō ni.*

8. Several days ago, the other day—*sendatte, senjitsu.*

4. An hour or so ago—*senkoku.*

5. A little while ago, a few minutes ago—*imashigata.*

1.

He died four years ago.

Yo nen maye ni nakunarimashita.

I wish I had written a month ago.

*Hito tsuki maye ni tegami wo yareba
yokatta.*

How many years ago was Tōkiyō
built?

*Tōkiyō no tatta no wa iku nen zen no
koto desu ka.*

2.

It was made long ago.

Hisashii ato ni dekita.

He promised to lend it long ago.

Tō ni kasō to yakusoku shimashita.

I knew it long ago.

Hisashii ato kara shitte iru.

3.

The man was here the other day with
some very pretty fans.

*Sendatte ōgiya ga taisō kirei na ōgi
wo motte kite orimashita.*

4.

I sent him to the office awhile ago to
mail the letters.

*Senkoku tegami wo dashi ni yūbin
kiyoku ye yatta.*

Kin was here an hour or two ago with
her cousin.

*Senkoku o Kin san ga itoko wo tsurete
kite imashita.*

5.

As I told you a little while ago.

Imashigata o hanashi mōshita tōri.

I saw him ride by here a few minutes
ago.

*Imashigata koko wo notte iku no wo
mimashita.*

SEC. 19.—JUST NOW.

Ima, tadaima . . . tokoro ; more emphatic (just this instant)
tattaima . . . tokoro. *Tokoro* is not always expressed.

I've just been looking at a juggler	<i>Ima tedzuma-tsukai ga iroiro no waza</i>
performing a variety of tricks.	<i>wo suru no wo mite kita tokoro da.</i>
The clock has just struck.	<i>Tokei ga tattaima natta tokoro da.</i>
I just gave you fifteen cents.	<i>Tattaima jū go sen yatta tokoro da.</i>

SEC. 20.—STILL, YET.

Mada.

Are you still sick?	<i>Mada go biyōki ka.</i>
He's still rather young to study	<i>Tenzan wo keiko suru ni wa mada</i>
algebra.	<i>sukoshi wakai.</i>
This pail is n't full yet.	<i>Kono te-oke wa mada ip pai de nai.</i>
Is n't tiffin ready yet?	<i>Mada hirumeshi ga dekinai ka.</i>
I have n't tried either yet.	<i>Mada dochira mo yatte minai.</i>

SEC. 21.—TILL, UNTIL.

1. Time—*mada*. (With the Negative, generally—*made wa*.)
2. Degree—*hodo*.

1.

Wait until he comes.	<i>Are ga kuru made matte o ide.</i>
I read till dark.	<i>Kuraku naru made yomimashita.</i>
I can't go until ten minutes past five.	<i>Go ji jip pun made wa ikarenai.</i>
I must wait till twenty-five minutes of five.	<i>Go ji ni jū go fun maye made mata-nakereba naranai.</i>
I can't leave home until the middle of next month.	<i>Raigetsu nakaba made wa de nakereba tatsu koto wa dekimasenu.</i>

2.

I read till I was tired.	<i>Kutabireru hodo yomimashita.</i>
Don't bend it till it breaks.	<i>Oreru hodo mage nasaruna.</i>
He pulled the cat's tail till she scratched him.	<i>Hikkakareru hodo neko no shippo wo hippatta.</i>

SEC. 22.—BY AND BY.

1. Of future time—*nochi hodo*.
2. Of past time—*yagate*.

1.

Bring me some hot water by and by. *Nochi hodo yu wo motte kite o kure.*
 I want you to go to the post office by and by. *Nochi hodo yūbin kiyoku ye itte moraitai.*

2.

By and by we found a jinriki. *Yagate jinriki wo mitsuketa.*
 By and by he took us to another room and showed us the letter. *Yagate hoka no ma ye tsurete itte tegami wo miseta.*

SEC. 28.—SOON.

1. Of days and longer periods—*chikajika ni, chikai uchi ni, kinjitsu ni, sono uchi ni.*

2. In a little while, before long—*ma mo naku, hodo naku, ottsuke,* (of future time only) *ima ni*, (of past time only) *yagate.*

3. As soon as :—

(a) With the Present—Present and *to sugu ni.*

(b) With the Past—Present and *to sugu ni*, or Conditional Past and *sugu ni*; the latter being the construction for the Future Perfect also.

(c) With the Future—Root and *shidai ni.*

1.

Will the government change the press laws soon? *Seifu de chikajika ni shimbun jōrei wo kaikaku suru darō ka.*
 They say there will soon be a rail-road to Kiyōto. *Chikai uchi ni Kiyōto ye tetsudō ga dekiru sō da.*
 The steamer will be in in a few days. *Sono uchi ni jōkisen ga tsukimashō.*

2.

We must start soon. *Ma mo naku dekenakereba narimasenu.*
 The train will leave in a few minutes. *Kisha wa hodo naku demashō.*
 It will stop raining very soon I think. *Otsuke ame ga yamimashō.*
 The next house will catch before long. *Ima ni tonari no uchi ye hi ga tsuku darō.*

Before long the wind began to blow. *Ma mo naku kaze ga fuki dashita.*
 Very soon the whole house was in flames. *Hodo naku iye jū ye hi ga mawatta.*

The rain came down in torrents, and in a few minutes the roof began to leak. *Midzu wo kobosu yō ni ame ga furu to yagate yane ga mori dashita.*

3. (a).

I take a bath as soon as I get up. *Okiru to sugu ni yu ni hairimasu.*
 As soon as they get on board every body begins to smoke. *Kisha ni noru to sugu ni mina tabako wo sui dasu.*

3. (b).

He died as soon as he heard it. *Sore wo kiku to sugu ni nakunatta.*
 I sent a jinriki for you as soon as it began to rain. *Ame ga furi dasu to sugu ni jinriki wo o mukai ni agemashita.*

As soon as he took the medicine he got better. *Kusuri wo nondara sugu ni yoku natta.*
 I heard about it as soon as I got to Yokohama. *Yokohama ye ittara sugu ni sono koto wo kikimashita.*

I'll go as soon as I have dined. *Shokuji wo shitara sugu ni mairimashō.*

3. (c).

I'll take a bath as soon as it's ready. *Yu no shitaku ga deki shidai ni hairimasu.*

SEC. 24.—DIRECTLY.

Presently—*ima, tadaima* ; immediately, at once—*jiki ni, sugu ni, ima sugu ni, tadaima sugu ni, sassoku.*

Coming directly. *Hee ! Tadaima mairimasu.*
 Don't drink that, I'll have Koma bring some fresh directly. *Sore wo o yoshi nasai, ima Koma ni kumi-tate no wo motte kosasemasu.*
 Take this to No. 18 directly. *Sugu ni kore wo jū hachi ban ye motte o ide.*

Serve breakfast immediately.	<i>Asameshi wo sugu ni dashite.</i>
Let me know immediately what he says.	<i>Ano hito no iu koto wo jiki ni hikasete o kure.</i>

SEC. 25.—BEFORE.

With a Noun or Verb—*maye ni*; with a Verb, also Negative of the Verb and *uchi*.

We must start before ten o'clock.	<i>Jū ji maye ni dekakenakereba nari-masen.</i>
Let's have tiffin before we leave.	<i>Deru maye ni hirumeshi wo tabete ikō ja nai ka.</i>
I can't go to the country before the mail gets in.	<i>Yūbinsen ga tsukanai uchi wa inaka ye mairaremasenu.</i>
I want to speak to him before he goes to market.	<i>Kaimono ni ikanai uchi hanashitai koto ga aru.</i>
They won't bite well before the tide's out.	<i>Shio ga hikanai uchi wa yoku kuwa-nai.</i>

SEC. 26.—AFTER, SINCE.

1. With a Verb—Participle and *kara*, Past and *nochi ni*; when a definite period is mentioned as having elapsed, it is followed by *tatsu* to or *tattara*, in which case the *kara* is often omitted.

2. With a Noun—*ato de*, *nochi ni*, *go ni*.

3. Afterwards—*ato de*, *nochi ni*, *go ni*.

4. Past (of the hours)—*sugi*.

1.

After we passed Kiga it began to rain.	<i>Kiga wo tōtte kara ame ga furi dashita.</i>
After the war was over, most of the troops returned to Tōkiyō.	<i>Sensō ga sunde kara heitai wa taigai Tōkiyō ye kayetta.</i>
After you lock the door, put out the light.	<i>To no shimari wo shite kara akari wo keshite o kure.</i>

- It has n't leaked once since we mended the roof. *Yane wo naoshite kara ichi do mo moranai.*
- Four or five days after I came to Tōkiyō I was taken sick. *Tōkiyō ye kite (kara) shi go nichī tatsu to biyōki ni natta.*
- The road dried an hour after the rain stopped. *Ame ga yande ichi ji kan tattara michi ga kawatta.*
- 2.
- After the earthquake every one was afraid to go into the house. *Jishin no ato de mina uchi ye hairu no wo kowagatta.*
- After the fire we all went out to look at the ruins. *Kuwaji no ato de mina yake-ato wo mi ni demashita.*
- I can go any time after the fifth. *Itsuka no ato de wa itsu de mo ikaremasu.*
- The law was changed after the Revolution. *Go isshin nochi ni okite ga kawatta.*
- How long is it since the Revolution? *Go isshin go mō iku nen ni narimasuka.*
- 3.
- Afterwards I moved to Tōkiyō. *Sono ato de wa Tōkiyō ye hikkoshimashita.*
- Afterwards, however, another method was adopted. *Keredomo sono ato de wa hoka no shikata ni natta.*
- We intended to stop at Kōbe, but afterwards decided not to do so. *Kōbe ye yoru tsumori de atta ga ato de yoranai koto ni kimemashita.*
- He seemed considerably better, but afterwards he grew worse. *Daibu yoi yō ni miyemashita ga nochi ni waruku narimashita.*
- 4.
- It's after twelve now. *Mō jū ni ji sugi da.*
- I can't go till after four. *Yo ji sugi made wa ikaremasenu.*
- He started a little past three. *San ji sukoshi sugi ni tatta.*

SEC. 27.—LONG TIME, LONG.

1. Long time—*nagai, nagaku.*
2. For a long time—*hisashiku, nagai aida.*

3. A long time before :—

(a) Long time requisite—*nagai aida de nakereba* followed by the Negative.

(b) Idea of necessity absent—*made ni wa yohodo aida ga aru*.

4. Long ago—Sec. 18.

1.

The hot weather seems to last a long time this year. *Kotoshi wa shoki ga taihen nagai yō da.*

I can't wait long. *Nagaku wa matenai.*

You've been a long time about it. *Taihen nagaku kakatta ja nai ka.*

2.

I have n't seen your father for a long time. *Ototsan ni wa hisashiku o me ni kakarimasenu.*

I've been studying Japanese for a long time. *Hisashiku Nihongo wo manande orimasu.*

I did n't understand that for a long time. *Sore wa hisashiku wakarimasenu deshita.*

He's been sick for a long time. *Nagai aida biyōki da.*

3. (a).

It will be a long time before you can talk like a Japanese. *Nagai aida de nakutcha Nihonjin no yō ni hanasu wake ni ikanai.*

I suppose it will be a long time before the railroad's done to Kiyōto. *Nagai aida de nakutcha Kiyōto ye tetsudō ga dekimai.*

Don't you think it will be a long time before satsu are at par? *Nagai aida de nakereba satsu wa shōkin to onaji sōba ni narimasumai ka.*

3. (b).

It will be a long time yet before he (man sent for a kago) comes. *Mada kuru made ni wa yohodo aida ga aru.*

Was it a long time before (from the time you landed until) you understood ordinary conversation? *Tsūrei no hanashi ga wakarū yō ni o nari nasaru made ni wa yohodo aida ga atta ka.*

SEC. 28.—SOME TIME.

Longer or shorter as the case may be—*shibaraku*.

Will you be in Tōkiyō for some time.	<i>Shibaraku Tōkiyō ni o ide nasaru ka.</i>
I suppose I sha'n't see you for some time.	<i>Kore kara shibaraku o me ni kakaru koto wa dekimasumai.</i>
It will take some time longer to finish it.	<i>Deki-agaru ni wa mō shibaraku kakarimasu.</i>
I waited some time but nobody came.	<i>Yaya shibaraku matte ita ga dare mo konakatta.</i>

SEC. 29.—A LITTLE WHILE.

Zanji, zanji no aida, sukoshi no aida ; a few minutes, a minute—sukoshi, chotto.

You need n't go for a little while yet.	<i>Mada zanji o ide ni wa oyobimasenu.</i>
If it's done in a little while, it will do.	<i>Zanji no aida ni dekireba yoroshii.</i>
He did n't wait but a little while.	<i>Sukoshi no aida shika machimasenu deshita.</i>
Please help me a minute.	<i>Sukoshi te wo kashite kudasai.</i>
Ask him not to come in here for a few minutes.	<i>Chotto koko ye konai de moratte o kure.</i>
Wait a minute.	<i>Sukoshi mate.</i>

SEC. 30.—FINALLY, AT LAST.

1. In the end—*shimai ni*.

2. After delay—*yōyaku* ; after labor, difficulty—*yatto* ; when the result was doubtful—*tōtō*.

1.

We walked every where and finally went to Shiba.	<i>Hōbō aruite shimai ni Shiba ye ikimashita.</i>
At last he got angry.	<i>Shimai ni okorimashita.</i>

2.

Finally the kago men came.	<i>Yōyaku kagokaki ga kimashita.</i>
At last the rain stopped.	<i>Yōyaku ame ga yanda.</i>
Finally we got to the top.	<i>Yatto zetchō ye noborimashita.</i>
At last little by little I came to understand.	<i>Yatto sukoshi dzutsu wakaru yō ni natta.</i>
Finally he consented.	<i>Tōtō shōchi shimashita.</i>
At last the Russians were victorious.	<i>Tōtō Rokokujin ga kashimashita.</i>

IV.—ADVERBS OF CAUSE, MANNER AND DEGREE.

The great majority of Adverbs of Manner corresponding to English Adverbs in 'ly', require no special illustration.

SEC. 1.—WHY.

Naze, dō shite, dō iu wake de.

Why did the Shōgun resign?	<i>Naze Shōgun wa jishoku shimashita ka.</i>
Why does wood float and iron sink?	<i>Naze ki wa uki tetsu wa shidzumu mono desu ka.</i>
Then why don't you tell him to do it over again?	<i>Sonnara naze shi naosu yō ni iimase-nu ka.</i>
Why did you pick those roses?	<i>Dō shite ano bara no hana wo tsunde o shimai nas'tta ka.</i>
Why do the convicts wear red clothes?	<i>Toganin wa dō shite akai kimono wo kite imasu ka.</i>
Why don't you build your house of wood?	<i>Dō iu wake de ki de iye wo o tate nasaranai no desu ka.</i>
Why did he say he would n't go?	<i>Dō iu wake de ikanai to iimashita ka.</i>

SEC. 2—ACCORDINGLY, CONSEQUENTLY, THEREFORE.

Sore da kara, sore yuyē ni, (mono) da kara.

- Accordingly, the Emperor came to Sore da kara, Tenshi ga Tōkiyō ye
Tōkiyō. o ide nasaru yō ni natta.
- Accordingly, they changed the law. Sore yuyē ni okite wo kayemashita.
- It rained for three days in succession, Mikka ame ga furi tsudzuita mono da
and consequently all the bridges kara, hashi ga mina ochite shimatta.
were swept away.
- The train started fifteen minutes Kiyō wa kisha ga itsu mo yori jū go
earlier than usual to-day, and fun hayaku deta mon' da kara, mina
consequently we all missed it. ma ni awanakatta.

SEC. 8.—How.

1. Interrogative—*dō*, *ikaga* ; of an action—*dō shite*.
2. The way in which, how to—Root of the Verb and *yō*.

1.

- How's the road from here to Ha- Koko kara Hakone ye iku michi wa
kone? dō desu ka.
- How is shōyu made? Shōyu wa dō shite koshirayeru mono
desu ka.
- Do you know how photographs are Shashin wa dō shite toru mono desu
taken? ka go zonji desu ka.
- Did you hear how your friend was O tomodachi wa dō shite korosareta
killed. ka o kiki nasaimashita ka.

2.

- It's very strange how a snake crawls. Hebi no hai yō wa jitsu ni kimiyō da.
- Please teach me how to hold my pen. Dōzo fude no mochi yō wo oshiyete
kudasai.
- I never understand how to use ga Dō shite mo ga to wa no tsukai yō ga
and wa. wakaranai.

SEC. 4.—So.

1. Manner :—

- (a) In this manner—*kō*, *kono yō ni*, *kono tōri ni*.

- (b) In that manner— $\begin{cases} s\bar{o}, \text{ sono } y\bar{o} \text{ ni}, \text{ sono } t\bar{o}ri \text{ ni}. \\ aa, \text{ ano } y\bar{o} \text{ ni}, \text{ ano } t\bar{o}ri \text{ ni}. \end{cases}$

2. Degree:—

- (a) In this degree—*konna ni*.

- (b) In that degree— $\begin{cases} sonna \text{ ni}. \\ anna \text{ ni}. \end{cases}$

3. So . . . that, so . . . as—*hodo*.

1.

Please do it so, not so.

Dōzo sō de naku, kō shite kudasai.

If that's your opinion, why don't you say so?

Moshi sono go setsu nara, naze sō osshaimasenu ka.

Please ask Hana who said so.

Dare ga sō itta ka o Hana san ni kiite kudasai.

I thought so.

Sō darō to omotta.

2.

Please tell the man not to hold the shafts so high.

Dōzo jinriki ni kadji-bō wo sonna ni takaku shinai yō ni itte kudasai.

You ought not to have been so hasty.

Sonna ni ki-mijika ni shinakereba yoi no ni.

3.

It's so bright (that) it hurts my eyes.

Me ni sawaru hodo akarui.

It was so hot (that) the grass withered.

Kusa ga kareru hodo atsukatta.

He's so tall he looks awkward.

Minikui hodo sei ga takai.

That's not so good as this.

Sore wa kore hodo yokunai.

I don't go to Yokohama so often as I used to.

Yokohama ye sakigoro hodo tabitabi mairimasenu.

This house does n't rent so high as the other.

Kono iye wa mō ik ken hodo yachin ga takaku nai.

SEC. 5.—LIKE, AS.

1. Manner:—

(a) In a similar way—*yō (ni)*.(b) In the (same) way—*tōri (ni)*.

Onaji prefixed to *yō* has the force of 'exactly'. To 'be' like may be expressed by *ni nite iru*.

2. Degree (including as . . . as)—*hodo, dake*.

1. (a).

Man's life vanishes like the dew.	<i>Hito no inochi wa tsuyu no yō ni kiye-yasui.</i>
I wish I could talk Japanese like you.	<i>Watakushi mo anata no yō ni Nihongo ga dekita mono de gozaimasu.</i>
I should hate to work like the coolies.	<i>Ninsoku no yō ni hataraku no wa iya da.</i>
Are the Japanese ironclads exactly like the English?	<i>Nihon no kōtessen wa Yeikoku no to onaji yō de gozaimasu ka.</i>
Have you any silk like this?	<i>Kono yō na kinu ga arimasu ka..</i>
Have you any silk exactly like this?	<i>Chōdo kore to onaji yō na kinu ga arimasu ka.</i>
Is Japanese pottery like French?	<i>Nihon no setomono wa Furansu no yō de gozaimasu (no ni nite imasu) ka.</i>

1. (b).

As I have already said.	<i>Maye ni mo mōshita tōri.</i>
Try and repeat the conversation as you heard it.	<i>Kiita tōri ni sono hanashi wo shite goran.</i>
Why did n't you put out your light last night as you were told?	<i>Naze iwareta tōri ni yūbe akari wo kezanakatta ka.</i>
Make it round like this.	<i>Kono tōri ni maruku shite o kure.</i>
Just like it.	<i>Chōdo sono tōri da.</i>

2.

Nothing travels like light.	<i>Hikari hodo hayaku hashiru mono wa nai.</i>
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- Is Yumoto as high as Ashi-no-yn? *Yumoto wa Ashi-no-yu hodo takō gozaimasu ka.*
- Run to the house as fast as you can, *Dekiru dake hayaku uchi ye kakete*
and tell Koma to go for the doctor. *itte, Koma ni isha wo yobi ni ike to itte o kure.*

SEC. 6.—VERY.

1. In Affirmative sentences—*taisō, taihen, yohodo, makoto ni, jitsu ni, goku, hanahada, itatte.*
2. In Negative sentences (excepting when also interrogative)—*amari.*

1.

- It was very hot last night. *Yūbe wa taisō atsukatta.*
- This pen's very bad. *Kono fude wa taihen waruku natta.*
- I'll be very busy to-morrow morning. *Ashita hirimaye wa yohodo isogashī gozaimasu.*
- He was very sick, but he's better now. *Yōhodo warukatta ga konogaro yai hō desu.*
- I slept very badly last night. *Yūbe wa makoto ni ne-gōkoro ga warukatta.*
- Very few foreigners know much about Japanese poetry. *Waka no koto wo yoku shitte iru guwaikokujin wa goku sukunai.*

2.

- The sky's not very clear to-night. *Konya sora ga amari harete inai.*
- They don't like each other very much. *Ano futari wa amari naka ga yokunai.*
- The herons can't fly very fast against such a wind. *Sagi wa konna kaze ni mukatte amari hayaku tobenai.*
- I gave the coolies a bu apiece, but they did n't seem very well satisfied. *Ninsoku ni ichi bu dzutsu yatta ga amari manzoku de nai yōsu de atta.*
- Was n't that fan very dear? *Ano ōgi wa yohodo takakatta de wa arimasenu ka.*

Don't you think Michi will be very much annoyed? *O Michi san wa yohodo komarimasu-mai ka.*

Isn't Hakodate a very cold place in Winter? *Hakodate wa fuyu ni naru to taisō samui tokoro de wa nai ka.*

SEC. 7.—ONLY.

1. *Tada, bakari, tada . . . bakari.* Equivalent to 'but' and limiting number or quantity, 'only' is often rendered by *shika* or *kia* and the Negative.

2. Preceded by *if—saye* and the Conditional.

3. Not later than, yet—*mada*.

4. Not until—*yōyaku*.

5. Contemptuous—*kuse ni*.

1.

Don't cry, the dog's only barking. *Nakuna imu wa tada hoyete iru no da.*

It was only as company for you that I went. *Tada o tsukiai ni itta no da.*

I go to Yokohama only once or twice a month. *Yokohama ye iku no wa hito tsuki ni tada ichi do ka ni do de gozaimasu.*

I've only read it. *Yonda bakari de gozaimasu.*

I opened the trap only a little. *Wana no kuchi wo sukoshi bakari aketa no desu.*

He not only wears a sword, but he knows how to use it. *Tada katana wo sashite iru bakari de naku, sono tsukai yō mo shitte imasu.*

This jinriki has only (has or has n't but) one wheel. *Kono jinriki wa wa ga hitotsu shika (kia) nai.*

Only half the number I ordered have come. *Chūmon shita kadzu no hambun shika (kia) konai.*

The mail goes only every other day, but I'll have one of the servants take it for you. *Yūbin wa ichi nichī oki ni shika (kia) demasenu ga uchi no mono ni motasete yarimashō.*

- Mr. Ikeda has only one brother. *Ikeda san wa hitori shika kiyōdai ga nai.*
- I expected only twenty, but about forty came. *Ni jū nin shika konai darō to omotta ga shi jū nin hodo kita.*

2.

- If we only had a good cat we could catch these rats. *Ii neko saye attara kono nedzumi ga toreru darō.*
- Probably there'll be no trouble if you only use moderation. *Hōdoyoku saye sureba mudzukashii koto wa arumai.*

3.

- To-day's only the fifth. *Kiyō wa mada itsuka desu.*
- Why! it's only three o'clock. *Nani! mada san ji da.*
- He's only a child. *Are wa mada kodomo desu.*

4.

- Your letter reached me only yesterday. *Sakujitsu yōyaku o tegami ga todokimashita.*

5.

- He's only a farmer; what does he know about government? *Hiyakushō no kuse ni; setji no koto ga nani ga wakaru mono ka.*
- You fly a kite? You're only a girl. *Onna no ko no kuse ni; tako ga agaru mono ka.*

SEC. 8.—Too.

1. *Amari* and the Adjective or the Root of the Adjective and *sugiru*.

2. Too . . to—*amari* and the Participial form followed by the Negative.

1.

- This pencil's too soft. *Kono yempitsu wa amari yawarakai (yawaraka sugiru).*

- This bottle's too small. *Kono tokkuri wa amari chiisai (chisa sugiru).*
- Are n't your ceilings a little too high? *Tenjō ga sukoshi taka sugiru de wa arimasenu ka.*
- This is a little too much. *Kore de wa sukoshi ō sugiru.*

2.

- These clothes are too dirty to wear. *Kono kimono wa amari yogorete kirarenai.*
- That book's too big to go into the bookcase. *Sono hon wa amari okikute shodana ni hairanai.*
- Pine's too brittle to make a cane. *Matsu wa amari sakukute tsuye ni naranai.*
- His talk is too low to listen to. *Ano hito no hanashi wa amari kegarewashikute kikaremasenu.*
- That's too pitiful to look at. *Are wa amari kawaiō de mirarenai.*

SEC. 9.—EVEN.

1. With the Subject and also with Adverbs of Time—*de mo*, (more emphatic) *de saye mo*; in other cases—*mo*.

2. Even including—*made*.

1.

- Even a child understands that. *Sore wa kodomo de mo waku.*
- Even Denjirō can read Chinese pretty well. *Denjirō de saye mo dzuibun kanji ga yomeru.*
- Even the winters are not very cold in Tōkiyō. *Tōkiyō wa fuyu de mo amari samukunai.*
- Even to-morrow would do. *Ashita de mo yō gozaimasu.*
- You'd be in time even now. *Ima de mo ma ni aimashō.*
- Even formerly the farmers did n't wear swords. *Moto de mo hiyakushō wa katana wo sasanakatta.*
- He did n't eat even his rice this morning. *Kesa meshi mo tabenakatta.*

- If I walk even a ri I get very tired. *Ichī ri mo arukeba taihen kutabireru.*
 There have been a few cases of *Hakodate ni mo korera ga sukoshi*
 cholera even in Hakodate, it seems. *atta sō desu.*
 Matsu has n't even dusted this room *Matsu wa kesa kono heya wo hataki*
 this morning. *mo shinai.*
 I'll go even if it rains pretty hard. *Ame ga dzuibun tsuyoku futte mo*
mairimashō.
 Even if you take a kago you'll be *Kago ni meshite mo yohodo o tsukare*
 very tired. *nasaimashō.*

2.

- They killed even the children. *Kodomo made koroshite shimatta.*
 Even the trees were withered by last *Kiyonen no hideri de ki made kareta.*
 year's drought.

SEC. 10.—ALMOST.

1. Nearly—*mō sukoshi de.*
2. Nearly all, the most of—*taitei, taigai.*

1.

- It's almost twelve o'clock. *Mō sukoshi de jū ni ji da.*
 It's almost a year since I went to Yo- *Yokohama ye itte kara mō sukoshi de*
 kohama. *ichi nen ni naru.*
 My horse stumbled and I almost fell *Uma ga ketsumadzuite mō sukoshi de*
 off. *okkochiru tokoro de atta.*

2.

- The rain-water is almost all gone. *Ama-midzu wa taitei nakunatta.*
 Almost every one in the house has a *Taitei uchi jū no mono ga kazake da.*
 cold.
 He's thrown away almost all his *Yama de taitei shinshō wo sute shi-*
 property in speculation. *matta.*

SEC. 11.—ABOUT.

Approximately—*kurai, hodo, bakari.*

About how much will it cost?

Ikura gurai kakarimashō.

It's about three feet six inches long.

Nagasa wa san jaku roku sun gurai darō.

You'd better put in about ten pounds
and boil it half an hour.

*Jik kin bakari irete han ji kan niru
ga yokarō.*

I waited about an hour and then
called a jinriki and went home.

*Ichi ji kan bakari matte jinriki wo
yonde uchi ye kayetta.*

She's about five feet high and weighs
about a hundred pounds.

*Take ga go shaku bakari de mekata
ga hiyak' kin bakari da.*

CHAPTER VIII. THE NUMERAL.

SEC. 1.—CARDINALS.

Japanese is supplied with two series of Cardinals ; one Japanese, the other Chinese. The former ends with ten.

JAPANESE.		CHINESE.	
1 <i>hitotsu</i>	<i>ichi</i>	11 <i>jū ichi</i>	21 <i>ni jū ichi</i>
2 <i>futatsu</i>	<i>ni</i>	12 <i>jū ni</i>	80 <i>san jū</i>
3 <i>mitsu</i>	<i>san</i>	13 <i>jū san</i>	40 <i>shi jū</i>
4 <i>yotsu</i>	<i>shi</i>	14 <i>jū shi</i>	100 <i>hiyaku</i>
5 <i>itsutsu</i>	<i>go</i>	15 <i>jū go</i>	200 <i>ni hiyaku</i>
6 <i>mutsu</i>	<i>roku</i>	16 <i>jū roku</i>	800 <i>sam biyaku</i>
7 <i>nanatsu</i>	<i>shichi</i>	17 <i>jū shichi</i>	600 <i>rop piyaku</i>
8 <i>yatsu</i>	<i>hachi</i>	18 <i>jū hachi</i>	800 <i>hap piyaku</i>
9 <i>kokonotsu</i>	<i>ku</i>	19 <i>jū ku</i>	1000 <i>sen</i>
10 <i>tō</i>	<i>jū</i>	20 <i>ni jū</i>	2000 <i>ni sen</i>
10,000	<i>man</i>	100,000	<i>jū man</i>
20,000	<i>ni man</i>	1,000,000	<i>hiyaku man</i>

The Japanese Cardinals usually follow the Nouns they qualify, as *chōchin mitsu*—three lanterns; sometimes, however, they precede them, in which case they either drop their final syllable, which is allowable before Japanese words, as *mi tsuki*—three months, or they are followed by *no*, as *mitsu no hako*—three boxes.

Up to ten, the Chinese series is used only with the Descriptive Numerals and Chinese words of measure, weight, time, et cetera; as *sun*—inch, *shaku*—foot, *ken*—six feet, *chō*—sixty *ken*, *ri*—two miles and a half, *kin*—catty, *hiyō*—bag, *ji*—hour, *nen*—year, et cetera. Above ten, the Chinese series is the only one in use.

SEC. 2.—DESCRIPTIVE NUMERALS.

In certain instances the English idiom requires a Numeral to be followed by a word (usually) descriptive of the thing enumerated. Sometimes the shape of the article has determined the word used, sometimes the form in which comes to market, sometimes a marked feature in it, sometimes the need of individualization, et cetera; as two sheets or rolls of paper or music, so many panes of glass, pieces of tape, stacks of hay, bundles of straw, blades of grass, drops of water, flakes of snow, sticks of wood, head of cattle, bales of cotton, pairs of scissors, cups of tea, glasses of wine, copies of a book, pieces of statuary. In Japanese, words of this sort are constantly met with, not only because they are much more numerous than in English, but also because so many of them are applied to whole classes of objects. Out of more than fifty, the following will be found to embrace most in common use in the Colloquial. They are added to the Chinese Cardinals; *nin*, *jō* and *mai*, however, prefer *yo* (four) to *shi*.

persons	<i>nin</i>	money, clothes, plates,	} <i>mai</i>
animals	<i>hiki</i>	sheets of paper, et ce-	
birds	<i>wa</i>	tera, and flat things	
houses	<i>ken</i>	generally	
ships	<i>sō</i>	masts, trees, pencils,	
shoes	} pairs of <i>soku</i>	ropes, umbrellas, tubes,	} <i>hon</i>
socks		bottles, and long cylin-	
jinrikis, guns,	} <i>chō</i>	ders generally	
candles, scissors		cups, glasses, pails, et	
books	{ volumes <i>satsu</i> copies <i>bu</i>	cetera (full)	} <i>hai</i>
mats	<i>jō</i>		

Nin and *jō* follow the Numeral without alteration in either; as *ichi nin*, *san nin*, *roku nin*, *jū nin*; the following letter changes take place, however, when the other words are preceded by *ichi*, *san*, *roku* or *jū*.

HIKI.	HON.	HAI.	KEN.	SŌ.
<i>ip piki</i>	<i>ip pon</i>	<i>ip pai</i>	<i>ik ken</i>	<i>is sō</i>
<i>sam biki</i>	<i>sam bon</i>	<i>• sam bai</i>	<i>san gen</i>	<i>san zō</i>
<i>rop piki</i>	<i>rop pon</i>	<i>rop pai</i>	<i>rok ken</i>	
<i>jip piki</i>	<i>jip pon</i>	<i>jip pai</i>	<i>jik ken</i>	<i>jis sō.</i>

SOKU.	SATSU.	CHŌ.	WA.	MAI.
<i>is soku</i>	<i>is satsu</i>	<i>it chō</i>	<i>sam ba</i>	<i>sam mai</i>
<i>san zoku</i>			<i>rop pa</i>	
<i>jis soku</i>	<i>jis satsu</i>	<i>jit chō</i>	<i>jip pa.</i>	

Hitori, *futari* and *yottari*, are common substitutes for *ichi*, *ni* and *yo nin*.

Usually the Descriptive Numerals follow their Nouns; as ‘bring me three or four cups of tea,—*cha wo san shi hai motte koi*; instances occur, however, where they come first, in which cases they are followed by *no*; as *go satsu no hon*—five books.

Illustrations of the use of Descriptive Numerals will be found on pages 101, 104, 105, and throughout the book generally.

SEC. 8.—ORDINALS.

Ordinals are formed by adding *me* to the Japanese, or *bam* (*ban*) *me* to the Chinese Cardinals. A third series is formed by prefixing *dai* instead of adding *bam me*, and a fourth by employing both *dai* and *bam me*.

Yo, *jū yo*, et cetera, take the place of *shi*, *jū shi*, et cetera, before *bam me*; otherwise the series is regular.

No is added to an Ordinal to fit it to qualify a Noun following.

1st	<i>hitotsu me no</i>	<i>ichi bam me no</i>	<i>dai ichi</i> { <i>no</i> <i>bam me no</i>
2nd	<i>futatsu me no</i>	<i>ni bam me no</i>	<i>dai ni</i> { <i>no</i> <i>bam me no</i>
3d	<i>mitsu me no</i>	<i>sam bam me no</i>	<i>dai</i> { <i>san no</i> <i>sam bam me no</i>
4th	<i>yotsu me no</i>	<i>yo bam me no</i>	<i>dai</i> { <i>shi no</i> <i>yo bam me no</i>
10th	<i>tō me no</i>	<i>jū bam me no</i>	<i>dai jū</i> { <i>no</i> <i>bam me no</i>
11th		<i>jū ichi bam me no</i>	<i>dai jū ichi</i> { <i>no</i> <i>bam me no</i>
20th		<i>ni jū bam me no</i>	<i>dai ni jū</i> { <i>no</i> <i>bam me no</i>

When the succession is one of time, *do* or *hen* is employed instead of *ban*. In like manner, when the Ordinals are used in connection with expressions of time, weight, measure, or with the Descriptive Numerals, these words take the place of *ban*, a Japanese word being preceded by a Japanese Cardinal ; as—

second time
fourth time
third day

ni do me
shi hen me
mik ka me

third month	<i>mi tsuki me</i>
sixth year	<i>roku nen me</i>
fourth pound	<i>shi kin me</i>
first chō	<i>it chō me</i>
third ri	<i>san ri me</i>
eighth tsubo	<i>ya tsubo me</i>
third man	<i>san nin me</i>
second dog	<i>ni hiki me</i>
fifth house	<i>go ken me</i>
fourth jinriki	<i>shi chō me</i>
sixth cup	<i>rop pai me</i>
seventh page	<i>shichi mai me</i>
eighth bottle	<i>hachi hon me</i>

The Adverbial Ordinals are formed by prefixing *dai* and adding *ni* to the Chinese Cardinals; as *dai ni ni*—secondly, *dai san ni*—thirdly; usually the *ni* is dropped after *dai ichi*—first.

SEC. 4.—FRACTIONS.

Fractions are usually rendered by the Chinese Cardinals. The denominator comes first, and is followed by *bun no* (sometimes contracted into *bu*) and the numerator; as *sam bun no ni*—two-thirds, *go bun no ichi*—one-fifth, *jū bun no shi*—four-tenths.

The Noun half is *ham bun*; the Adjective, *han*; as—

I'll take half.	<i>Ham bun torimashō.</i>
Half will be plenty.	<i>Ham bun de takusan da.</i>
Can't you wait half an hour?	<i>Han ji kan mataremasenu ka.</i>

SEC. 5.—PERCENTAGE.

Ten per cent is *ichi wari*; twenty per cent, *ni wari*. Up to ten, percentage is expressed by *bu* added to the Chinese Cardinals; as *ichi bu*, *ni bu*, et cetera.

SEC. 6.—CONSECUTIVE NUMBERS.

In consecutive numbers, the highest comes first, the second next, following the English order; as 'the fourth of July, 1776'—
sen shichi hiyaku shichi jū roku nen, shichi guwatsu, yokka.

SEC. 7.—ADDRESS.

The order is from general to particular, directly the reverse of that usually followed on an English letter. The number of the house is commonly followed by *chi*. (lot); as—

Mr. Mayeda Toshimitsu,
 No. 2, First Chō,
 Kobiki Ward,
 Kiyō Bashi District,
 Tōkiyō.

Tōkiyō,
Kiyō Bashi Ku,
Kobiki Chō,
It Chō me ni ban chi,
Mayeda Toshimitsu Sama.

CHAPTER IX.—THE PREPOSITION.

What in English are Prepositions, in Japanese are Postpositions, which may be classified as Simple and Compound.

The Simple Postpositions are *de*, *ni*, *ye*, *no*, *kara*, *yor*i and *made*.

The Compound Postpositions are made up of a Noun preceded by *no*, which links them to the foregoing word, and followed by *ni*; as *no shita ni*—underneath, *no kawari ni*—instead of, *no tame ni*—for the sake of. *De*, *ye* and *no* are sometimes substituted for *ni*; *de* and *ye* to express certain shades of meaning (Comp. Secs. 1, 2, 4), and *no* to join the Postposition to a word following. Compound Postpositions become Adverbs by dropping *no*; following an Adjective, also, the *no* is dropped, as *sono uye ni*—on top of it. These words being Nouns are often used as Predicates, in which case *da* takes the place of *ni*; they may also become the Direct Object of a Verb, when *ni* gives way to *wo*.

Some English Prepositions are rendered by Participles; as *ni yotte*—according to; and some, when used in a special sense, are translated accordingly, as 'for' (to fetch)—*tori ni*.

SEC. 1.—AT.

1. Place :—

- (a) With a Verb of situation—*ni*.
- (b) With a Verb of action—*de*.

With a Verb of situation, *ni* is used to render both 'in' and 'at'; with a Verb of action, *de*. In certain Verbs of action, however, as *tatsu*—to stand, *suwaru*—to sit, the idea of action is often subordinate to that of situation; under such circumstances, they will usually be accompanied by *ni*. This is the explanation of the *ni* in sentences of the sort on page 95, the point of the inquiry not being whether grass *grows* in the desert, but whether it *grows* in the *desert*—whether there *is* any grass there; so in the example on page 100, the *act* of establishing is altogether secondary to the *fact* that preaching stations have been established—that they *exist*. Whether *de* or *ni* is employed will depend, therefore, upon what idea is prominent in the speaker's mind; as a general rule, however, it will be found that *aru*, *oru* and *iru* are accompanied by *ni*, other Verbs by *de*.

It may be worth while to state in passing that in speaking of companies, associations, the government and departments of the same, et cetera, *de* is often inserted when in English the simplest construction is one without any Preposition; the commonest example of this is *seifu de*; as 'I hear the Tōkiyō Fu is going to abolish the Chū Gakkō before long'—*kondo Tōkiyō Fu de Chū Gakkō wo haisu sō da*, 'so the Beisho Gaisha met with a serious loss the other day'—*sendatte Beisho Gaisha de taihen son wo shita sō da*, 'they say the Mitsu Bishi Kaisha expect soon to buy another lot of steamers'—*chikajika ni Mitsu Bishi Kaisha de mata jōkisen wo kai-ireru sō da*.

2. Time—*ni*.

1. (a).

There used to be a barrier at Hakone. *Hakone ni moto sekisho ga atta.*

Are n't some of the Shōguns' tombs at Nikkō? *Shōgun no haka wa Nikkō ni mo aru ja arimasenu ka.*

I hope there are n't many mosquitoes at Odawara. *Odawara ni wa amari ka ga inakereba ii ga.*

1. (b).

We buy our vegetables at that shop. *Asoko no mise de yasai mono wo kaimasu.*

We stayed three days at Kiga. *Kiga de mikka todomarimashita.*

Did you rest at Odawara? *Odawara de o yasumi nas'tta ka.*

2.

I got up this morning at half past four. *Kesa yo ji han ni okimashita.*

Wake me to-morrow morning at day-break. *Asu no asa yoake ni okoshite o kure.*

SEC. 2.—IN.

1. With a Verb of situation—*ni* (Comp. Sec. 1.); of a thing put into another—*ni haitte iru*; of holes—*ni aite iru*.

2. With a Verb of action (Comp. Sec. 1.), or when accompanied by a Superlative—*de*.

3. Inside of, within, in the midst of—*no naka ni*, *no aida ni*.

4. Into—*ye*, *no naka ye*.

1.

Is there a good hotel in Tōkiyō? *Tōkiyō ni wa ii hatagoya ga arimasu ka.*

There are two or three fine waterfalls in America. *Amerika ni kirei na taki ga ni san ga sho aru.*

Is there any thing in the house? *Uchi ni nani ka aru ka.*

Is n't it in Kiuō Dōwa? *Kiuō Dōwa ni aru de wa arimasenu ka.*

You must n't sit in the draught. *Kaze no fuki-tōsu tokoro ni suwatte ite wa ihenai.*

What's in that box? *Sono hako ni nani ga haitte iru ka.*

Is there any salt in this bread? *Kono pan ni shio ga haitte imasu ka.*

There's a hole in this teapot. *Kono kibishō ni ana ga aite iru.*

2.

- I believe he died in Tōkiyō. *Tōkiyō de shinimashitarō.*
 I must have dropped it in Ginza. *Kitto Ginza de otoshita darō.*
 How much sake do you suppose is drunk in Tōkiyō in a year? *Ichī nen ni Tōkiyō jū de nomu sake wa nani hodo de gozaimashō.*
 You can't get good jinrikis in the country. *Inaka de wa ii jinriki ni noru wake ni ikanai.*
- Which is the longest street in Tōkiyō? *Tōkiyō de wa nan chō ga ichi ban nagai darō.*
 Which is the largest island in the world? *Sekai de nan to iu shima ga ichi ban ōkii darō.*
 Who's the strongest in the family? *Uchi de wa dare ga ichi ban jōbu da.*

3.

- It's in the trunk wrapped up in paper. *Kawabitsu no naka ni kami ni tsutsunde aru.*
 I saw a fox in the woods. *Hayashi no naka de kitsune wo mita.*
 You can ride to the railroad in twenty minutes. *Ni jip pun no aida ni tetsudō made notte ikeru.*

4.

- Please bore a hole in this. *Kore ye ana wo akete kudasai.*
 Perhaps you put it in your pocket. *Kakushi ye o ire nas'tta no ka mo shirimasenu.*
 He's gone into the temple to worship. *Miya no naka ye ogami'ni haitta.*

SEC. 3.—ON.

1. Ni.

2. On the upper surface of, on top of—no uye ni.

1.

- Please write Kanazawa on this envelope. *Kono jōbukuro ni Kanazawa to kaite kudasai.*
 There's a stain on my haori. *Watakushi no haori ni shimi ga aru.*
 There's a fly (lighting) on the ceiling. *Tenjō ni hai ga tomatte iru.*
 Is there a stamp (pasted) on that letter? *Sono tegami ni kitte ga hatte gozaimasu ka.*

There is n't a single button (fastened) *Kono jiban ni wa botan ga hitotsu mo*
on this shirt. *tsuite inai.*
He went home on Monday. *Getsuyobi ni uchi ye kayerimashita.*

2.

Is that a dog sleeping on the floor? *Yuka no uye ni nete iru no wa inu*
desu ka.
My hat is on the table. *Boshi wa tsukuye no uye ni arimasu.*
Did n't you leave your shoes on the bridge? *Hashi no uye ye kutsu wo o oki nasai-*
masenu deshita ka.
I dropped a stone on my foot. *Ashi no uye ni ishi wo otoshita.*

SEC. 4.—To.

1. Preceding the Indirect Object—*ni*.
2. To a place—*ye, ni*.
3. As far as—*made*.

1.

Give something to the dog. *Inu ni nani ka o yari.*
Don't lend it to any one. *Sore wo dare ni mo o kashi nasaruna.*
What did you say to Miss Chiye? *O Chiye san ni nan to osshatta ka.*

2.

We're going to Riyōgoku Bashi to- *Konya hanabi wo mi ni Riyōgoku*
night by boat to see the fireworks. *Bashi ye fune de mairimasu.*
Would you like to take a walk to- *Hon Chō no hō ye undō ni irasshite*
wards Hon Chō? *wa ikaga.*
Have n't you taken that box upstairs *Mada ano hako wo nikai ye motte*
yet? *ikimasenu ka.*

3.

How much to Asakusa and back? *Asakusa made jōge ikura.*
I went to the Tōri, but I did n't find *Tōri made itta ga ano hito ni awa-*
him. *nakatta.*
How much is a ticket to Tōkiyō? *Tōkiyō made no kitte wa dono kurai*
deshō.

SEC. 5.—FROM, OUT, OFF, THROUGH.

1. From preceding a Noun, out of, off of, through (as a way of entrance)—*kara*.

2. From preceding a Verbal Noun (so that not)—Indicative Present Negative and *yō ni*.

3. Off (detached from)—*toreta*.

4. Off shore—*no oki ni*.

5. To pass through—*tōru*, through the midst of—*no naka wo tōru*; to pass something through—*tōsu*.

1.

How far is it from here to that tree? *Koko kara ano ki made nani hodo arimasu ka.*

Hang it on the fourth nail from the right. *Migi kara yo bam me no kugi ni o kake.*

I rode steadily from six in the morning until six in the evening. *Asa no roku ji kara ban no roku ji made hikkikiradzu ni notta.*

Perhaps you can borrow one from next door. *Tonari kara karirareru ka mo shiri-masenu.*

Take a pound of sugar out of this box. *Kono hako kara satō wo ik kin wo o dashi.*

Bring me a dish out of the closet. *Mono-oki kara sara wo ichi mai motte koi.*

Empty it out of this bottle and pour it into that. *Kono tokkuri kara dashite sore ye tsume-irero.*

Take the clothes out of the trunk and air them. *Kawabitsu kara kimono wo dashite kaze wo tōshite o kure.*

Take the books off that table. *Sono dai kara hon wo oroshite o kure.*

I fell off my horse and sprained my ankle. *Uma kara ochite ashi-kubi wo kujiita.*

Let's go in through the window. *Mado kara hairō ja nai ka.*

Did the rain leak through your roof? *O taku no yane kara ame ga morimashita ka.*

Won't it go in through the key hole? *Kagi ana kara hairimasenu ka.*

2.

Is there no way to keep books from moulding? *Hon ni kabi ga hayenai yō ni suru shikata wa arimasemu ha.*

Be careful and keep the children from taking cold. *Kodomo ni kaze wo hikasenai yō ni ki wo tsuke nasai.*

3.

The leg's off that table.

Ano dai no ashi ga toreta.

The tiles are all off the roof.

Kono yane no kawara ga mina torete shimatta.

4.

The ship is at anchor off the fort.

Fune ga daiba no oki ni teihaku shite iru.

They tell me a great many fish are caught off Hommoku.

Hommoku no oki de taisō sakana ga toreru sō da.

5.

I ran through the house.

Iye wo tōri nuketa.

I rode through the crowd in a jin-riki.

Hitogomi no naka wo jinriki ni notte tōrimashita.

Pass your thread through the needle and make a knot in it.

Hari ye ito wo tōshite haji wo musunde o oki.

SEC. 6.—BY.

1. Of the agent—*ni* (Comp., however, II. VII).

2. Of the instrument—*de*, *wo motte*.

3. Beside—*no soba ni*.

4. Of time—*made ni*.

1.

I had it made by the blacksmith.

Kajiya ni koshirayesasemashita.

This book was written by a Chinaman.

Kore wa Shinajin no kaita hon desu.

2.

- We went to Odawara by jinriki. *Odawara ye jinriki de ikimashita.*
 Please let me know immediately by telegraph. *Dôzo sugu ni denshin de shirasete kudasai.*
 Were n't you waked up by the earthquake last night? *Yûbe no jishin de me ga same wa shimasenu deshita ka.*

3.

- Did you ever stand by a waterfall? *Taki no soba ni tatte o ide nas'tta koto ga arimasu ka.*
 This brook runs by the village. *Kono kogawa wa mura no soba wo nagareru.*
 You're living in the house by the bridge, are n't you? *Hashi no soba no uchi ni sunde iru de wa nai ka.*

4.

- I'll be ready by noon. *Hiru made ni shitaku ga dekimashô.*
 It may possibly stop raining by evening. *Ban made ni ame ga yamumai mono de mo nai.*
 The jinriki must be here by four o'clock. *Jinriki wa yo ji made ni koko ye konakereba naranai.*

SEC. 7.—WITH.

1. Of the instrument—*de, wo motte.*
2. Together with, in company with—*to, to isshe ni, to tomo ni.*
3. Belonging to, connected with—*ni tsuite.*

1.

- You'd better tie that parcel with a string. *Sono tsutsumi wo himo de shibaru ga ii.*
 Wipe it up with a cloth. *Zôkin de fuite o kure.*
 Wash it with soap. *Shabon midzu de aratte o kure.*
 You'd write faster with a pencil. *Yempitsu de kaita hō ga hayai.*
 He writes with his left hand. *Hidari no te de kakimono wo suru.*

2.

- I argued with him for about an hour. *Ano hito to ichi ji kan hodo giron wo shita.*
- Send the figs along with the grapes. *Ichijiku wo budō to issho ni yatte o kure.*
- I left the shoes in the corner with the umbrella. *Kōmori-gasa to issho ni kutsu wo sumi ye oita.*
- Well then, I'll go with you. *Sore ja go issho ni mairimashō.*

3.

- Is there no key with this watch? *Kono tokei ni wa kagi ga tsuite imasen ka.*
- Is n't there a wick with the new lamp? *Atarashii rampu ni wa shin ga tsuite inai ka.*
- Did n't a letter come with this box? *Kono hako ni tegami ga tsuite kimasenu deshita ka.*

SEC. 8.—WITHOUT.

1. Preceding a Noun :—

(a) Not having—*nashi ni, naku.*

(b) Unless one has—*nakereba, nakute wa.*

2. Preceding a Verbal Noun—Negative Participle.

1. (a).

- This letter came without a stamp. *Kono tegami wa kitte nashi ni kimashta.*
- Why did you make it without handles? *Naze te nashi ni koshirayemashita.*
- These matches burn without any smell. *Kono tsukegi wa nioi nashi ni moyeru.*
- You must n't leave the house again without leave. *Mata kotowari nashi ni uchi wo dete wa narimasenu.*

1. (b).

- You can't open it without a key. *Kagi ga nakereba akeru wake ni ikanai.*

Mamma can't read any thing any more without her spectacles. *Okkasan wa megane ga nakute wa mō nani mo yomu koto ga dekinai.*

2.

I suppose it would n't do for us to go in without taking off our shoes. *Kutsu wo toradzu ni haitte wa waru-karō.*

You must n't go without letting me know. *Watakushi ni shirasedzu ni itte wa ikenai.*

You must n't buy the sugar without weighing it. *Me ni kakenai de satō wo katte wa ikimasenu.*

He went without (taking) an umbrella. *Kōmori-gasa wo motadzu ni itta.*

Bring me the lamp without (putting on) the chimney. *Hoya wo kakedzu ni rampu wo motte koi.*

You're writing without (putting on) any ink. *Sumi wo tsukedzu ni kaite i nasaru.*

Sometimes the coolies ran without (putting on) their sandals (and sometimes with them on). *Ninsoku ga waraji wo hakadzu ni hashitta koto mo aru.*

Do you intend to go without (taking) a guide? *Annai wo tsuredzu ni o ide nasaru o tsumori ka.*

SEC. 9.—OF.

1. Possession, apposition—*no*.

2. Partitive:—

(a) Some of a group as contrasted with the remainder or emphasized, (hence, frequently accompanied by 'some,' 'many,' 'few')—*no uchi ni, ni*.

(b) When, however, there is no contrast or special emphasis, 'of' is not expressed.

3. Made of—*de*.

1.

The nails were rotten, and the bottom of the box fell out. *Kugi ga kusatte hako no soko ga nuketa.*

Don't you like the smell of a good cigar? *Ii tabako no nioi wo o suki ja arima-senu ka.*

In the daimiyō town of Odawara. *Odawara no jōka ni.*

2. (a).

Some of us would like to study history. *Watakushidomo no uchi ni rekishi wo keiko shitai mono mo gozaimasu.*

Some of the Tōkiyō merchants wear foreign clothes. *Tōkiyō no akindo ni yō-fuku wo kiru hito mo gozaimasu.*

Many of them don't know how to read or write. *Ano hito tachi no uchi ni yomi-kaki no dekinai mono ga ōku aru.*

Many of the Japanese speak English. *Nihonjin ni wa Yeigo wo tsukau hito ga ōku aru.*

Few of the jinriki men live to be fifty. *Jinriki wo hiku mono ni go jis sai made ikiru mono wa sukunai.*

2. (b).

Please hand me one of those pens. *Sono fude wo ip pon totte kudasai.*

Are any of the children sick? *Donata ka o kosama ga go biyōki desu ka.*

One of Mr. Tanaka's daughters was married lately. *Tanaka san no musume ga hitori chikagoro katadzuuta.*

3.

Make it of pine. *Matsu no ki de tsukutte o kure.*

It's made of flour and water. *Kona to midzu de koshirayeta mono da.*

Did n't you intend to build of brick? *Renga de iye wo o tate nasaru tsu-mori de wa arimasenu deshita ka.*

SEC. 10.—FOR.

1. For the sake of—*no tame ni.*

2. Instead of—*no kawari ni.*

3. To serve as, to be used for—*ni*; intending to make serve as—*ni shiyō to omotte.*

4. Considering that—*ni shite wa*.

5. To be delivered to—*ni yaru*.

6. To be used with, on, by—*no*.

7. Addressed to—*no tokoro ye*.

8. To fetch, to get—*tori ni*.

9. To call—*yobi ni*.

10. Price:—

(a) Buying—*de, ni*.

(b) Selling—*ni, de*.

11. Courtesy (Comp. IV. III. Sec. 2.)—*ageru, morau, kudasaru, kureru* and (usually of a favor to a third party) *yarau*.

1.

He died for his country.

Kuni no tame ni inochi wo suteta.

The doctor recommended me to go to Atami for my health.

Yōjō no tame ni Atami ye mairu ga yoi to isha ga mōshita.

2.

You must n't use a chisel for a screw-driver.

Nomi wo neji-nuki no kawari ni tsukatte wa ikenai.

3.

What are these boards for?

Kono ita wa nani ni narimasu ka.

That won't do for the pillow.

Sore wa makura ni wa naranai.

He would do very well for a teacher.

Ano hito wa shishō ni goku yokarō.

I want to engage a man and his wife for servants.

Fūfu mono wo kodzukai ni tanomitai.

I bought it for a thing to put pens in.

Fude-tate ni shiyō to omotte kaimashita.

4.

He speaks pretty well for a foreigner.

Gunwaikokujin ni shite wa kanari yoku dekimasu.

He runs fast for a child.

Kodomo ni shite wa hayaku hashiru.

It was very badly done for him. *Ano hito ni shite wa yohodo fudeki de atta.*

Is n't this weather very hot for Tōkiyō? *Kono jikō wa Tōkiyō ni shite wa taisō atsui de wa arimasenu ka.*

5.

Rin has left something for you. *O Rin san ga anata ni yaru mono wo nani ka oite itta.*

I left a letter here yesterday for Mr. Kimura. *Kimura san ni yaru tegami wo kinō koko ye okimashita.*

6.

I want a key for this box. *Kono hako no kagi ga iriyō da.*

Have n't you a cork for this bottle? *Kono tokkuri no kuchi ga arimasenu ka.*

While you're about it, get another chimney for this lamp. *Tsuide ni kono rampu no hoyo wo mō hitotsu katte o ide.*

7.

A telegram's come for you. *Anata no tokoro ye denshin ga mairimashita.*

Did n't a package come for me? *Watakushi no tokoro ye toutsumi ga kimasenu deshita ka.*

Has n't some freight come for me from Yokohama? *Watakushi no tokoro ye Yokohama kara nimotsu ga kite imasenu ka.*

8.

Has Han gone for my watch? *Han wa tokei wo tori ni ikimashita ka.*

Send Denjirō for it. *Denjirō wo tori ni o yan nasai.*

Have you written to Yokohama for that money? *Mō ano kane wo tori ni Yokohama ye tegami wo o yan nas'tta ka.*

9.

I went for the doctor, but he was out. *Isha wo yobi ni itta ga rusu de atta.*

Some time to-day I want you to go for a carpenter. *Kiyō jū daiku wo yobi ni itte moraitai.*

You'd better go for another kago. *Kago wo mō it chō yobi ni itta hō ga yokarō.*

10.

- I don't think you can buy one for ten yen. *Jū yen de wa kayemasumai.*
 About what can you buy a jinriki for? *Jinriki wa it chō ikura gurai de kaimashō ka.*
 I bought it for five bus and sold it for six. *Ichi yen ichi bu de katte ichi yen ni bu ni utta.*
 He sold it for 2,500 yen and got the money for it. *Ni sen go hiyaku yen ni utte sono dai wo moratta.*
 I'll go for twenty cents. *Ni jis sen de mairimashō.*

11.

- I was going to engage one for you that used to live with us. *Zen ni uchi ni otta no wo tanonde ageyō to omotta.*
 Miki wants you to buy a hairpin for her. *O Miki san ga anata ni kanzashi wo katte moraitai.*
 Please sharpen both ends of this pencil for me. *Kono yempitsu wo riyō-haji to mo kedzutte kudasai.*
 Please by some toys for the children. *Kodomo ni nani ka omocha wo katte yatte kudasai.*
 Are n't you going to buy a carriage for the baby? *Akambo ni kuruma wo katte o yan nasaimasenu ka.*

SEC. 11.—ACROSS, OVER, BEYOND.

1. The other side of—*no mukō ni.*
2. Further on than, ahead of—*no saki ni.*

1.

- Who's that across the way? *Michi no mukō ni oru no wa dare desu ka.*
 What's that house across the canal? *Horiwari no mukō ni aru uchi wa nan desu ka.*
 The wind blew the letter over the house. *Kaze ga tegami wo iye no mukō ye fuki-tobashita.*
 Are there any villages beyond Fuji? *Fuji no mukō ni mura ga arimasu ka.*

2.

It's a little beyond Nihon Bashi. *Nihon Bashi no sukoshi saki desu.*
 He lives just beyond the Post Office. *Yūbin-yakusho no jiki saki ni sunde iru.*
 Go on a little further (ahead a little). *Mō sukoshi saki ye.*

SEC. 12.—AMONG.

No uchi ni, no naka ni.

I think you'll find it among the tools. *Dōgu no uchi ni arimashō.*
 Is there a dictionary among them? *Sono uchi ni jibiki ga arimasu ka.*

SEC. 13.—AROUND.

No mawari ni, no gururi ni, no meguri ni.

There was a crowd of policemen *Iye no mawari ni junsu ga ozei tatte*
 standing around the house. *otta.*
 Let's put some flowers around the *Midzu-gashi no mawari ni hana wo*
 fruit. *okō ja nai ka.*

SEC. 14.—BEFORE.

In front of—no maye ni.

He stood before the king. *Ō no maye ni tachimashita.*
 Is there a seat in front of the tea- *Chaya no maye ni koshikake ga aru*
 house? *ka.*

SEC. 15.—BEHIND.

1. At the back of—*no ushiro ni.*

2. Further back than, after—*no ato ni*; following after—*no ato ni tsuite, no ato kara.*

1.

- There's a well behind the house. *Iye no ushiro ni ido ga aru.*
 The key has fallen down behind the clock. *Tokei no ushiro ye kagi ga ochita.*
 Please hand me that book behind you. *O ushiro ni aru hon wo totte kudasai.*

2.

- The other boat must be a good way behind us now. *Mō is sō no fune wa mō yohodo ato ni nattarō.*
 The troops marched the behind the Emperor. *Heitai wa Tenshisama no o ato ni tsuite itta.*
 You'd better make the kagos go after the jinrikis. *Kago wa jinriki no ato kara ikaseru ga ii.*
 I'll come after you. *O ato kara mairimashō.*

SEC. 16.—BETWEEN.

No aida ni.

- There's a well between the main house and the kitchen. *Omoya to daidokoro no aida ni ido ga aru.*
 It has fallen down between the book-case and the wall. *Shodana to kabe no aida ye ochita.*
 Between four and five o'clock. *Shi ji kara go ji made no aida.*

SEC. 17.—DURING.

No uchi ni, no aida ni; following a Chinese Noun (frequently)—*chū*.

- He died during the night. *Yoru no uchi ni shinda.*
 You ought to study a little every day even during vacation. *Yasumi no aida ni mo mainichi suko-shi dzutsu keiko nasaru ga ii.*
 During his trial the people were greatly excited. *Gimmi chū wa jinshin ga yohodo dōyō shita.*
 If any one should come during dinner, tell him I can't see him. *Dare de mo shokuji chū ni kitara, shitsurei nagara o me ni kakarenai to iye.*

2.

Instead of going to Yokohama he went to Tōkiyō. *Yokohama ye ikadzu ni Tōkiyō ye maitta.*

He sleeps all day instead of doing his work. *Shigoto wo sedzu ni ichi nicki nete imasu.*

I think I'll build instead of buying. *Iye wo kawadzū ni atarashiku tateyō to omoimasu.*

SEC. 20.—OVER, ABOVE.

No uye ni.

I think it's hanging over the clock. *Tokei no uye ni kakatte imashō.*
Look on the shelf above. *Sono uye no tana wo goran.*

SEC. 21.—UNDER, BELOW, BENEATH.

No shita ni.

There's a closet under the stairs. *Agaridan no shita ni oshi-ire ga aru.*

The dog's under the veranda gnawing
a bone.

*Yengawa no shita ni inu ga hone wo
kaiitte iru.*

The dogs kept barking under my window all night long.

The rat went under the house. *Nedzumi ga iye no shita wo tōtta.*

SEC. 22.—ACCORDING TO, IN ACCORDANCE WITH.

1. Dependent on, regulated by—*ni yotte*.
2. Of opinions, teachings, writings, et cetera—*ni yoreba*.
3. Of statements—*no iu (hanashi) ni*.
4. In obedience to, in compliance with—*ni shitagatte, dōri ni*.
5. In harmony with—*ni kanau*.

1.

The rate differs according to the number of words. *Kotoba no kadzu ni yotte riyō ga chigaimasu.*

- The postage differs according to the weight of the letter. *Tegami no mekata ni yotte yūbin-zei ga chigaimasu.*
- I change my clothes according to the weather. *Jikō ni yotte kimono wo kayemasu.*
- They are arranged according to color. *Iro ni yotte narabeta mono da.*
- I may go or not, according to circumstances. *Shina ni yotte iku ka mo ikanai ka mo shirimasenu.*

2.

- According to the opinion of some scholars, this is a mistake. *Aru gakusha no setsu ni yoreba, kore wa machigai da.*
- According to the Nichi Nichi Shim-bun, the cholera appears to be spreading from day to day. *Nichi Nichi Shim-bun ni yoreba, korrera-biyō ga hibi manyen suru yōsu da.*

3.

- According to the doctor, he has the small-pox. *Isha no iu ni wa ano hito wa hōso da.*
- According to a certain teacher. *Aru sensei no o hanashi ni wa.*

4.

- In accordance with the doctor's orders, the police disinfected the whole house. *Isha no sashidzu ni shitagatte, jun-sa ga iye jū ni kusuri wo maita.*
- In accordance with the treaty, foreigners were allowed to live in Tsukiji. *Jōyaku ni shitagatte, guwaikokujin wa Tsukiji ni oru koto ga dekita.*
- According to the regulations, school closes to-day. *Kisoku dōri ni, kiyō yori gakkō wo yasumimasu.*

5.

- Is that in accordance with Japanese custom? *Sore wa Nihon no fūsoku ni kanaimasu ka.*
- Your view is not in accordance with the treaty. *Sono go setsu wa jōyaku ni kanaimasenu.*
- That's not in accordance with your agreement. *Sore wa o yakusoku ni kanaimasenu.*
- That may be in accordance with the letter of the law, but it's not in accordance with its spirit. *Sore wa okite no bummen ni wa kanau ka mo shirenai ga shui ni wa kanaimasenu.*

CHAPTER X.—THE CONJUNCTION.

Like most of the other Parts of Speech, English Conjunctions are rendered into Japanese in a variety of ways :—

1. By Particles ; as *to*—and, *mo*—both, *ka*—or.
2. By Nouns ; as *yuye ni*—because, *yō ni*—so that.
3. By the Conditional Mood ; as *areba*—if it is.
4. By the Participial forms of the Verb and Adjective ; as, *to-matte o yasumi nasaru ga yō gozarimashō*—you'd better stop and rest.

SEC. 1.—AND.

Connecting :—

1. Nouns—*to* (which may be repeated after the last Noun), *ni*.
2. Verbs and Adjectives—the first Verb and usually the first True Adjective assume their Participial forms, the *atte* of *de atte* being dropped and *de naku* or *de nai* generally taking the place of *de nakute* ; Adjectives in *na* and *no* change *no* and *na* into *de* (*de atte*). In sentences, however, containing two Subjects whose actions are more or less in contrast, the Conjunction is commonly rendered by *shi*.
3. Present Participles—the Frequentive form.
4. Equivalent to 'but', 'yet', 'because', 'when', 'if', 'since', et cetera—translated accordingly.
5. And so forth—*ya . . . ya . . . nado* or *dano*.

1.

- Please buy some battledoors and Dōzo kodomo ni hane to hagotta wo
shuttlecocks for the children. katte yatte kudasai.
We met a jinriki, a kago and two Tochū de jinriki it chō to kago it chō
pack-horses on the way. to ni-uma ni hiki ni atta.
For breakfast we'll have eggs, toast Asameshi ni wa tamago ni (to) yaki-
and tea. pan ni (to) cha ni shiyō.

2.

- The kago men put down the kagos Kagokaki wa kago wo oroshite chaya
and went to the tea-house. ye ikimashita.
I intended to cross over to Kadzusa Kadzusa ye watatte yado wo toru
and take a hotel. tsumori deshita.
I dreamed the house was on fire and Uchi ga yakeru yume wo mite odorote
woke up with a start. me wo samashita.
It rained all night and the mails Yodōshi ame ga futte yūbin ga oku-
were delayed. reta.
The locomotive ran off the track and Jōkisha ga michi wo hadzurete nort-
several passengers were killed. te ga su nin shinda.
The ball went over the fence and we Tama ga hei no mukō ye itte miye-
could n't find it. nakunatta.
Denjirō left the hammer out of doors Denjirō ga kanadzuchi wo soto ye
and it's all rusty. okizari ni shite sabi darake ni
natta.
He looked tired and sick. Tsukarete biyōki no yō deshita.
You ought to help and not to hinder Tagai ni jama wo sedzu ni suke-au
one another. beki hadzu da.
It was a rainy day and we could n't Uten de tatarenakatta.
start.
He's a foreigner and don't appreciate Gmōaiokujin de mudsukashii wake
the difficulties. ga wakaranai.
Odawara is hot and noisy. Odawara wa atsukute yakamashii
tokoro da.
Nagoya is a large and busy city. Nagoya wa ōkikute hanka na machi
da.
In the Spring this grass is green and Haru ni naru to kono kusa wa aokute
beautiful. kirei da.

- The kago I rode in was uncomfortable and full of fleas. *Watakushi no notta kago wa nori nikukute nomi ga takusan otta.*
- This room's chilly and you can't sit in it without taking cold. *Kono heya wa samukute kaze wo hikadzu ni suwatte irarenai.*
- This spring water is clear and cold. *Kono shi-mizu wa sumikitte tsuemetai.*
- It was a Japanese and not a Chinese scholar that I wanted to engage. *Watakushi no tanomitai no wa Kangaku no sensei de wa naku Wagaku no sensei deshita.*
- It was one bu that I paid and not two. *Watakushi no haratta no wa ni bu de wa nai, ichi bu datta.*
- An honest and intelligent servant is a treasure in the house. *Shōjiki de rikō na kerai wa iye no takara da.*
- This room seems warm and damp. *Kono heya wa atataka de shimette iru yō desu.*
- Mr. Mayeda lives in Kobiki Chō and Mr. Tomita in Hongō. *Mayeda san wa Kobiki Chō ni sunde iru shi Tomita san wa Hongō ni iru.*
- Matsu went to mail the letters and Koma went to market. *Matsu wa tegami wo dashi ni itta shi Koma wa kaimono ni ikimashita.*
- One (of two dogs) died and the other ran away. *Ip piki wa shinu shi mō ip piki wa nigete shimatta.*

3.

- Were n't you talking and laughing? *Shabettari warattari shite ita de wa arimasenu ka.*
- Some girls are always whispering and giggling. *Itsu de mo mimi-kosuri wo shitari kutsukutsu warattari shite iru onna no kodomo mo gozaimasu.*

4.

- I told Mr. Mayeda what you said, and he said it's not so. *Kono aida osshatta no wo Mayeda san ni iimashita ga sō de nai to mōshimashita.*
- This roof was mended barely a month ago, and it's begun to leak again. *Kono yane wa wadzuka hito tsuki maye ni naoshita no da ga mata mori dashita.*

- Koma did n't put on enough coal, and the fire went out. *Koma ga sekitan wo jūbun ni kubenakatta kara, hi ga kiyeta.*
- The cock crowed, and all the hens began to cackle. *On dori ga toki wo tsukuttara, men dori ga mina naki dashita.*
- Tell Kisaburō so and he'll do it for you. *Kisaburō ni sō osshareba, shite agemashō.*
- Put them in the sun and they'll dry directly. *Hinata ye hosu to jiki ni hiru.*
- Every body else gets tickets, and why don't you? *Hito wa dare de mo kitte wo morau no ni, omaye wa dō shite morawanai ka.*

5.

- Maruya keeps books, paper, slates, et cetera. *Maruya ni wa hon ya kami ya sekitan nado ga aru.*
- At this season, the river's full of ships loaded with rice, sake, lumber, et cetera. *Kono setsu wa kome ya sake ya zaimoku nado wo tsunda fune de kawa ga ip pai da.*

SEC. 2.—BOTH . . . AND.

Mo . . . mo.

- There seem to be plenty of both roses and camellias in your garden. *O niwa ni wa bara mo tsubaki mo takusan aru yō desu.*
- Some animals can live both on land and in water. *Dōbutsu ni yotte wa oka ni mo midzu ni mo sumu koto ga dekiru.*
- It's both rained and snowed to-day. *Kiyō wa ame mo furi yuki mo futta.*
- He was great both in war and in peace. *Ikusa no toki ni mo odayaka na toki ni mo irai hito de atta.*
- Many things are both useful and ornamental. *Yaku ni mo tachi kazari ni mo naru mono ga ōku aru.*

SEC. 3.—TOO, ALSO.

1. In addition—*mo*.

2. Likewise—*mo yahari* or *yappari*; *yahari* is sometimes understood,

1.

Bring a spoon along too.
I'll take the children too.

Saji mo issho ni motte o ide.
Kodomo mo tsurete mairimashō.

2.

Are you sick too?
Does your right eye pain you also?
I have a cold too.

Anata mo yahari go biyōki desu ka.
Migi no me mo yahari itamimasu ka.
Watakushi mo yahari kazake de go-
zaimasu.

They have a custom just like that in
Japan too.

Nihon ni mo yahari sore to onaji yō
na fūzoku ga arimasu.

Even that's a little too big too.

Sore de mo yahari sukoshi ōki sugiru.

I question about this one's being
gold too (the other one I think is
gold).

Kore de mo yahari kin ka shiranai.

Did you forget to speak about that
too?

Yappari sore wo iu no mo wasureta
no ka.

SEC. 4.—BUT.

Ga, keredomo.

You may go, but come home early.
It looks like rain, but it may clear.

Dete mo yoi ga hayaku kayette o ide.
Ame ga furi sō da ga hareru ka mo
shirimasenu.

I tried to get him to write for me,
but he would n't do it.

Ano hito ni kaite morawō to omotte
tanonda ga kotowarimashita.

SEC. 5.—THOUGH, ALTHOUGH, STILL.

1. Although—*keredomo*, (stronger) even though—Participle and
mo.

2. Even so, and yet—*sore de mo, da ga, yahari*.

1.

He'll probably get well now, though
he's still very sick.

Mada yohodo warui keredomo, tabun
naorimashō

I suppose we'll have to take it, although it does n't suit.	<i>Ki ni iranai keredomo, shikata ga arimasumai.</i>
He won't give a cent though he's a rich man.	<i>Kanemochi de mo ichi mon mo yaranai.</i>
He won't give up smoking though it's injuring him.	<i>Karada no gai ni natte mo tabako wo yamenai.</i>
He's getting pretty old, still he's strong yet.	<i>Yohodo toshiyori ni natte mo, mada tassha da.</i>

2.

Still, you'd better apologize.	<i>Sore de mo wabi wo nasaru ga yokarō.</i>
Still, you'll have to take at least a hundred pounds of baggage.	<i>Da ga sukunakute mo hiyak'kin gurai o nimotsu wo motte ikanakeria (ikanakereba) naranai.</i>
Still, it will cost a thousand dollars.	<i>Yahari sen yen gurai wa kakaru darō.</i>
Still, you'd better stick to it.	<i>Yahari yamedzu ni yaru ga ii.</i>
Still, she can't possibly be in for a long time yet.	<i>Yappari nagai aida kakaranakutcha tsuku wake ni ikimasenu.</i>

SEC. 6.—EITHER, OR, WHETHER.

1. One or the other—*ka*. In questions connected by 'or' in which the members are in contrast, and also in sentences containing 'whether' followed by 'or', a Verb understood in English must be repeated; to put it differently, in such cases the Japanese ask two complete questions. It should be stated here that questions in Japanese are followed by *ka*; after such interrogative words as *naze*, *dare*, et cetera, however, *ka* is often omitted.

2. Either one or the other no matter which; whichever is preferred; both alike possible, permissible or matters of indifference; in either case—*mo* . . . *mo*.

3. Either with a Negative and equivalent to any more or better than something or some one else—*yahari*. When the subject or the object is expressed, *yahari* is commonly accompanied by *mo*.

1.

- This must be the third or the fourth. *Kiyō wa mikka ka yokka darō.*
 Is Miss Hana or Miss Take at home? *O Hana san ka o Take san wa o uchi desu ka.*
 I hope you'll send a messenger or a letter. *Hito ka tegami wo yokoshite kurereba ii ga.*
 Is this red or black? *Kore wa akai ka kuroi ka.*
 Is this the fifth, or the sixth (which)? *Kiyō wa itsuka desu ka, muika desu ka.*
 Were you speaking to him, or about him? *Ano hito ni oshatta no desu ka, ano hito no koto wo oshatta no desu ka.*
 Will you need a jinriki, or not? *Jinriki ga o iriyō desu ka, o iriyō de gozaimasenu ka.*
 Please ask whether the bath's ready. *Yu no shitaku ga yoi ka kiite kudasai.*
 Do you know whether it's raining at Odawara? *Odawara wa ame ga futte iru ka shitte o ide ka.*
 I don't know whether it's silk or crape. *Kinu desu ka chirimen desu ka zongimasenu.*
 I don't know whether it will rain or not. *Ame ga furu ka furanai ka wakari-masenu.*
 Do you know whether the steamer goes to-day, or to-morrow? *Jōkisen wa kiyō deru ka, ashita deru ka go zongji desu ka.*

2.

- You can either take a kago or walk. *Kago ni noru koto mo aruku koto mo dekimasu.*
 Tell him he may come either to-morrow or the day after. *Ashita kite mo asatte kite mo ii to sō iye.*
 I told the carpenter he might make them either round or square. *Maruku shite mo shikaku ni shite mo ii to daiku ni imashita.*
 I don't care whether it rains or not. *Ame ga futte mo furanakute mo kamawanai.*
 It don't make a bit of difference whether he stays or not. *Tomatte mo tomaranai de mo dō de mo yoi.*
 It don't make any difference whether it's bamboo or not. *Take de (atte) mo take de nakute mo dō de mo yoi.*

Does it make any difference whether it's cut or torn?	<i>Tatte mo saite mo yō gozaimasu ka.</i>
Is it all the same whether it's round or square?	<i>Marukute mo shikaku de mo onaji koto desu ka.</i>
Please buy it, whether it costs one yen or ten?	<i>Ichī yen de mo jū yen de mo ii kara, dōzo katte kudasai.</i>
He'll probably die, whether he takes it or not.	<i>Sore wo nonde mo nomanakute mo mudzukashikarō.</i>
I'll send him whether he likes it or not.	<i>Iya de mo ō de mo yarimasu.</i>

3.

That won't do either.	<i>Yappari ikenai.</i>
See there, I don't believe you can do it either.	<i>Sore goran nasai, yahari dekimasu-mai.</i>
You must n't leave your light burning either.	<i>Yappari akari wo tsukete oitcha ikenai.</i>
You can't go either.	<i>Yahari omaye mo ikarenai.</i>
That pattern does n't suit me either.	<i>Sono moyō mo yahari ki ni irimasenu.</i>
He did n't say a word about that either.	<i>Yappari sono koto mo nan to mo iwanakatta.</i>
They don't say that either.	<i>Yappari sore mo iimasenu.</i>

In this sentence *sore* takes the place of *sō* (Comp. V. Sec. 1), because the reference is to a particular expression and not to the general contents of a statement.

SEC. 7.—NEITHER . . . NOR.

Mo . . . *mo* with the Negative. When the Subject is asserted to be neither one of two Substantives, *mo* is preceded by *de*, *de nai* and not *nai* being used in predicating Nouns (Comp. II. IV.), as 'this is not a dog'—*kore wa inu de nai*; accordingly, 'this is neither a dog nor a cat'—*kore wa inu de mo (nai) neko de mo nai*; on the other hand, 'this is not cheap' being *kore wa yasuku nai*, 'this is neither cheap nor good' will be *kore wa yasuku mo (nai) yoku mo nai*.

It has (or there are) neither mats nor shōjis.	<i>Tatami mo shōji mo nai.</i>
There were neither fleas nor mus- quitoes.	<i>Nomi mo ka mo oranakatta.</i>
A wise man desires neither poverty nor riches.	<i>Chisha wa madzushiki mo tomi mo nozomimasenu.</i>
She's neither young nor beautiful.	<i>Ano onna wa wakaku mo utsukushiku mo nai.</i>
It's neither rained nor snowed for a month.	<i>Hito tsuki no aida ame mo furadzu yuki mo furanai.</i>
This morning you neither swept nor dusted the room.	<i>Kesa kono heya wo haki mo sedzu hataki mo shinakatta.</i>
Hereafter I'll neither borrow nor lend.	<i>Mō kore kara kari mo shinai shi kashi mo shinai.</i>
He can neither read nor write.	<i>Yomu koto mo kaku koto mo dekima- senu.</i>
He's neither a wise man nor a scholar.	<i>Chisha de mo gakusha de mo nai.</i>
It's neither a flea nor a mosquito.	<i>Nomi de mo ka de mo gozaimasenu.</i>
He's neither very old nor very young.	<i>Amari toshiyori de mo wakaku mo gozaimasenu.</i>

SEC. 8.—IF, UNLESS.

1. Followed by:—

- (a) The Present, Future or Present Perfect Negative (is, does, be, will, shall, has not (Comp. II. V. Sec. 8).—Conditional Present, or Indicative Present and *nara*. *Nara* often follows a Substantive directly, *de aru* being understood.
- (b) The Past (was, did, have, had, should, would, were, could, might)—Conditional Past, or Indicative Past and *nara*.

2. When 'if' introduces a future effect or consequence (sometimes expressed in English by 'and'), it is frequently rendered by the Indicative Present and *to*.

8. Mere supposition, 'in case', 'supposing that', may be rendered by *toki wa* (often preceded by *moshi*).

4. Even if—Participle and *mo*.

Unless is rendered in the same way as 'if not'.

1. (a).

- | | |
|--|---|
| If it's on the Tōri we can find it directly. | <i>Tōri ni areba jiki ni shireru darō.</i> |
| You must n't go out if it's raining. | <i>Ame ga futte ireba dete wa ikimasenu.</i> |
| I think he'll go if he is n't otherwise engaged. | <i>Hoka ni yōji ga nakereba iku darō.</i> |
| I suppose he'll stop at Kōbe unless he's in a hurry. | <i>Isoganakeria Kōbe ye yorimashō.</i> |
| You need n't pay for it if it does n't suit. | <i>O ki ni iranakereba dai wa yō gozaimasu.</i> |
| You'd better not buy them unless they're cheap and good. | <i>Yasukute yokunakeria kawanai hō ga ii.</i> |
| You must keep quiet if you come in here. | <i>Koko ye kuru nara shidzuka ni shinakereba naranai yo.</i> |
| If you'll lend me your knife I'll make you a kite. | <i>Kogatana wo kasu nara tako wo koshtrayete yarō.</i> |
| Shall I call him if he has n't got up yet? | <i>Mada o oki nasaranai nara, okoshimasumai ka.</i> |
| If you have n't put it in your room, where have you put it? | <i>Heya ni okanai nara doko ye okimashita.</i> |
| They probably got along without difficulty, if the bridges have n't been carried away. | <i>Hashi ga ochitai nara, zōsa mo naku ikaretarō.</i> |
| What shall I do if he's out? | <i>Rusu nara, dō shiyō.</i> |
| If it's past twelve, we must start immediately. | <i>Jū ni ji sugi nara, sugu ni dekakenakutcha narimasenu.</i> |
| Don't interrupt him if he seems busy. | <i>Isogashi sō nara, jama wo suruna.</i> |

1. (b).

- | | |
|---|--|
| I wonder how they got along, if the bridges were washed away. | <i>Hashi ga ochitara, dō shite ittarō.</i> |
|---|--|

- If you saw the letter on the table, why did n't you mail it? *Dai no uye ni tegami ga aru no wo mitara, naze dashimasenu deshita ka.*
- If he left Kôbe day before yesterday, he ought to be here to-day. *Ototoi Kôbe wo detara, kiyô koko ye tsuku hadzu da.*
- If he left Nagasaki on the 20th, he must have arrived on the 22nd or 23rd. *Hatsuka ni Nagasaki wo detara, ni jû nichi ka san nichi ni tsuita hadzu da.*
- If the ship did n't arrive yesterday, I can't go. *Kinô fune ga tsukanakattara, mairaremasenu.*
- If he has paid the money, as a matter of course you give him a receipt. *Dai wo harattara, uketori wo yaru no wa atarimaye da.*
- Unless you put it out, the light must be burning still. *O keshi nasaranakatta nara, mada akari ga tsuite imashô.*
- Never mind, if you've sealed up your letter. *Tegami wo fûjite o shimai nas'tta nara, yoroshû gozaimasu.*
- You'll never find it, if you've dropped it in the street. *Tôri ye o otoshi nas'tta nara, dô shite mo arimasumai.*
- What shall I do if he should be out? *Rusu dattara, dô shiyô.*
- Could we see the fireworks if we went up to the third story? *Sangai ye nobottara, hanabi ga miyemashô ka.*
- If I were you, I would n't do it. *Watakushi nara, sô wa itashimasenu.*

2.

- You'll break it if you don't take care. *Ki wo tsukenai to kuwaremasu yo.*
- You'll be late if you don't hurry. *Isoganai to osoku narimasu.*
- You can't stay here if you cry. *Naku to koko ni irarenai yo.*
- If you let him have it he'll spoil it. *Sore wo motaseru to dainashi ni shimasu yo.*
- You'll get wet if you don't take an umbrella. *Kômorî-gasa wo motte o ide nasaranu to nuremasu.*

3.

- In case he won't sell it for five yen, give him six. *Go yen ni uranai toki wa roku yen o yari.*
- What shall I do supposing my passport has n't come? *Menjô ga kite inai toki wa dô itashimashô.*

If there's none on the Tōri, what then? *Tōri ni nai toki wa dō shiyō.*

In case there should be war with China, how do you suppose it would turn out. *Shina to ikusa ga hajimatta toki wa dō narimashō ka.*

4.

Probably he would not have been saved, even if he had known how to swim. *Oyogi yō wo shitte ite mo tasukaranakattarō.*

He won't understand even if you explain it. *Toki-akashite kikasete mo wakaranai.*

I was going to come even if you had n't telegraphed. *Denshin wo o kake nasaranai de mo kuru tokoro de atta.*

I don't think he'll come even if he said he would. *Kuru to itte mo ki wa shimai.*

SEC. 9.—BECAUSE.

Kara, yuyē ni.

I prefer Hakone because it's cool. *Sudzushii kara Hakone no hō ga ii.*

I waited because I hoped it would clear. *Harereba yoi to omotta kara matte otta.*

He went because he had to. *Ikaneba naranu wake ga atta kara itta no da.*

SEC. 10.—THEN.

In that case—*sonnara, sayō nara, sore de wa.*

Then I don't think you'll find one in Tōkiyō. *Sonnara Tōkiyō ni wa arimasumai.*

Then he may get well. *Sonnara naoru ka mo shirimasenu.*

- Then you must give up smoking. *Sore de wa tabako wo o yoshi nasaranakereba narimasenu.*
- Then you'd better put in less water. *Sore de wa motto midzu wo herasu ga ii.*

SEC. 11.—THAT.

1. Introducing a statement—to.
2. So that, in order that—*yō ni*.

1.

- I told Miki (that) she might read it. *O Miki san ni sore wo yonde mo ii to iimashita.*
- Did n't the doctor say (that) you'd better go to Atami? *Isha wa Atami ye o ide nasaru ga ii to iimasenu deshita ka.*
- I learned from Mr. Uchida that Kōyeki Mondō was written by one of the officials. *Kōyeki Mondō wa aru yakunin no kaita hon-da to Uchida san kara kikumashita.*

2.

- Lift up the cover so that I can see out. *Soto ga miyeru yō ni tōyu wo agete.*
- Please open the door so that the air will come in. *Kaze ga hairu yō ni to wo akete kudasai.*
- You'd better roll up your sleeves so that they won't get wet. *Nurenai yō ni sode wo makuru ga ii.*
- Please tighten the net so that the mosquitoes won't get in. *Ka ga hairanai yō ni kaya wo shikari shite o oki nasai.*
- Take take care (that) you don't slip. *Suberanai yō ni ki wo o tsuke.*

SEC. 12.—THAN.

1. With the Comparative Degree—Comp. VI. II. Sec. 1.
2. Rather than—*yori isso*.

8. More than (of quantity or number) :—

- (a) In Affirmative sentences—(generally) *amari* or *no yō*. *De wa kikanai*, which is more emphatic, may also be used of number, but only in affirming the existence of excess.
- (b) In Negative sentences—(generally) *yori yokei ni*.

1.

A locomotive is a good deal faster than a steamer.	<i>Jōkisha wa jōkisen yori yohodo hayai.</i>
He can't stay longer than two or three days.	<i>Ni san nichi yori nagaku wa tomararenai.</i>
Kei is only about three months older than Sei.	<i>O Kei san wa o Sei san yori mi tsuki bakari shika toshi ga uye de nai.</i>

2.

I'd rather walk than ride.	<i>Noru yori isso arukimashō.</i>
I'd rather write to him than tell him.	<i>Atte hanasu yori isso tegami wo yariamashō.</i>
I'd rather live in Tōkiyō than Yokohama.	<i>Yokohama yori isso Tōkiyō ni oru hō ga yoi.</i>
Would you rather study French than English?	<i>Yeigo yori isso Futsugo wo keiko nasaimasu ka.</i>
Would you rather lose your child than go for a doctor?	<i>Isha wo yobi ni iku yori mo isso kodomo wo korosu ka.</i>
I believe that fellow would rather starve than work.	<i>Ano yatsu wa hataraku yori mo isso hiboshi ni naru ki darō.</i>

3. (a).

I'll want more than ten pounds.	<i>Jik kin amari iriyō da.</i>
It will cost more than five yen.	<i>Go yen amari kakarimasu.</i>
I've waited more than an hour for you.	<i>Ich i ji kan no yo o machi mōshimashita.</i>
We have more than an hour yet.	<i>Mada ich i ji kan no yo aida ga aru.</i>
You must put in more than a handful.	<i>Hito tsukami no yo irenakute wa ikenai.</i>
There were more than a hundred men there.	<i>Asoko ni otta hito wa hiyaku nin de wa kikanai (hiyaku nin no yo otta).</i>

That book has more than a hundred pages. *Ano hon wa hiyaku mai de wa kikanai (no yo aru).*

It's more than ten ri to Odawara. *Odawara made jū ri de wa kikanai (no yo aru).*

3. (b).

I shall not want more than ten pounds. *Jik kin yori yokei ni wa irimasenu.*

It ought not to cost more than two or three yen. *Ni san yen yori yokei ni wa kakaranai hadzu da.*

You must n't put in more than a handful. *Hito tsukami yori yokei ni irete wa ikenai.*

There are n't more than ten ships in the harbor at present. *Ima minato ni fune ga jis sō yori yokei ni wa nai.*

It is n't more than a picul. *Hiyak'kin yori yokei de wa nai.*

That's a great deal more than is necessary. *Sore wa taihen yokei da.*

ADDENDUM.—THE VERB TO BE.

1. The statement on page 83 that *oru* and *iru* are used of animate things, should be limited. In speaking of animate things, *oru* and *iru* are employed to render to 'be' when used in the sense of 'present in or at a place'; in the sense of 'in existence,' they give way to *aru*.

2. The statement in the same connection that *aru* is employed with Relative Clauses, should be supplemented so as to read, Relative Clauses or their equivalents.

3. Perhaps it should be added that *aru* in the sense of 'have,' is constantly used of animate things.

1.

There's a bat.	<i>Asoko ni kōmori ga iru.</i>
Are there any other animals like bats?	<i>Kōmori no yō na dōbutsu ga hoka ni arimashō ka.</i>
There are no elephants in Japan.	<i>Nihon ni wa zō wa inai.</i>
Is it true that there are white elephants?	<i>Shiroi zō ga aru to iu ga hontō deshō ka.</i>
Where is the Shōgun now?	<i>Kubōsama wa kono setsu doko ni irasshaimasu ka.</i>
Why is there no Shōgun now?	<i>Naze ima de wa Kubōsama ga arimasenu ka.</i>
Is the Mikado in Tōkiyō now?	<i>Tenshisama wa ima Tōkiyō ni irasshaimasu ka.</i>

Were there ever two Mikados at the same time ? *Ichī doki ni Tenshisama ga futari
atta koto ga arimasu ka.*

Once upon a time (long ago) there was an old man and his wife. *Mukashi jiisan to baasan ga atta sō
da.*

2.

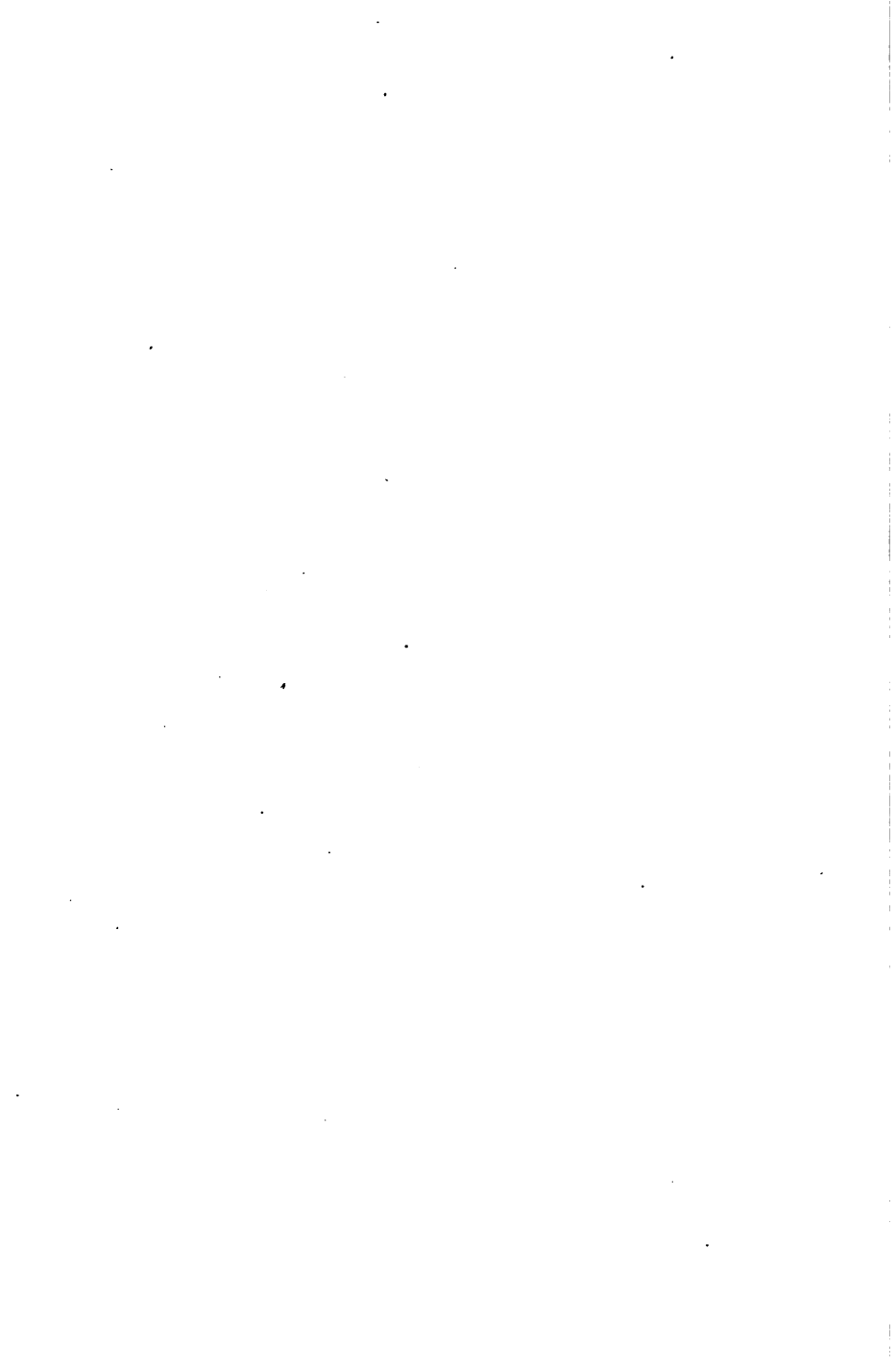
Some foreigners (there are some foreigners who) can never speak Japanese well. *Nihongo wo dō shite mo yoku iyenai
gurwaikokujin mo aru.*

3.

Have you any gold-fish besides those I saw the other day. *Kono aida mita kingiyo no hoka ni
mada betsu no ga arimasu ka.*

He has three boys and ever so many girls. *Otok'ko ga san nin ni onna ko ga iku
nin mo arimasu.*





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ERRORS AND OMISSIONS.

Page 73, line 27, for may read way.
Page 76, line 14, for letter read latter.
Page 76, line 20, for many read may.
Page 84, line 19, for it read is.
Page 63, line 7, for rading read Trading.
Page 191, line 18, for frequentive read frequentative.
Page 203, line 19, for take take read take.

Page 41, line 8, for *irassh'tara* read *irassh'ttara*.
Page 55, line 17, for *gosaimasu* read *gozaimasu*.
Page 128, line 5, for *tutsushinde* read *tsutsushinde*.
Page 148, line 12, for *mada* read *made*.
Page 45, lines 15, 19, for *yo* read *yō*.
Page 80, lines 8, 14, for *yo* read *yō*.
Page 98, line 11, for *yo* read *yō*.
Page 74, line 12, for *mairu* read (*mairu*).
Page 74, line 14, for *taberu* read (*taberu*).

Although *mairu* (Comp. 73, 74) is better marked as only relatively humble, it is seldom employed in the Second Person even when inferiors are addressed. It is used in the First Person, and also in the Third both in speaking of equals to equals and of

inferiors to inferiors ; in speaking to inferiors of their own actions, *iku* and *kuru* are the proper words to employ. This rule regarding *mairu* holds good of *mōsu* also, *iu* commonly taking its place in the Second Person. In familiar conversation with one another, students often use *iu* instead of *ossharu*. When an absolutely humble word is wanted, *itadaku* is substituted for *taberu*.

Mairu and *teru*—to shine should be inserted in the list on page 7.

Uriyō—to be sad should have been ranked as an exception to the rule given on page 8 ; its Inflection, especially as transliterated, being peculiar and as follows :

NEG. BASE.	ROOT.	INDIC. PRES.	COND. BASE.
<i>ureye</i>	<i>urei</i>	<i>uriyō</i>	<i>ureye</i>

Ureyeru, a Regular Verb of the Second Conjugation, is more frequently heard in the Colloquial :

NEG. BASE.	ROOT.	INDIC. PRES.	COND. BASE.
<i>ureye</i>	<i>ureye</i>	<i>ureyeru</i>	<i>ureyere</i>

THE END.

